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MORBUS POLYRHIZOS
ET
POLYMORPHÆUS.
A
TREATISE
OF THE
Scurvy.

By EVERARD MAYNWARINGE
Doctor in Physick.

The Second Edition, Reviſed and Enlarged by the AUTHOR.

Unum hoc Medicus rectè agit quod rectè cognoſcit.

London, Printed by *J. D.* for *G. Sawbridge*, at the *Bible* on *Ludgate-Hill*. 1666.

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To the Right Honourable

Mountague Bertie

Earl of *Lindſey*,

Lord Great Chamberlain of *England*, of His Majeſties moſt Honourable Privy Council, Knight of the moſt Noble Order of the Garter, *&c.*

My Lord,

Health being of ſo valuable a conſideration, that without it, the beſt temporal enjoyments are inſipid; and rather may be termed repreſentations and ſhadows than really fruitions, and therefore the Philoſopher ſaid truly,

Ὑγιάας χωρὶς ὅτις εὐδαίμων.

The buſineſs of this little Manual, is for preſervation and reſtoration of that invaluable requiſite, which ſeaſons and gives a pleaſant reliſh to mundane happineſs and felicity.

My Lord, *I have not uſed your name in a ſmall concernment and inconſiderable matter; 'tis a publick affair wherein all are highly intereſſed.*

This Scene repreſents the Protean ſhapes and deluſive actings or motions of a ſubtile Impoſter; or rather, diſcovers a combination of Diſeaſes, liſted in hoſtility to break the Peace, and diſorder the regular Government of the Microcoſm, and conſequently to ruine it; and having undertaken to diſcover, oppoſe and extirpate theſe Confederates, and break their aſſociation; I have aſſumed this boldneſs to invite your Honour to the Prize: and ſeeing ſo great a Cham-

a Champion ſtands by to view the conteſt, puts me in mind of what is truly noble, exemplary and renowned: for looking towards you, I ſee a pattern of prudence, of fortitude and skill at arms, which you inherit from your Anceſtors, of moſt worthy memory, who have defied the fiery breath and thundering voice of Cannon; from whoſe ſides the Loyal Sword of Honour hath oft appeared naked, to vindicate the truth of Royal Intereſt, and a Kingdoms ſafety, and what not worthy to be recorded?

To you therefore, My Lord, *a favourer of Arts and Learning, are theſe endeavours peculiarly offered; waiting this opportunity to make my acknowledgements for Your Honours favour and kindneſs received, and to let the*

The Epiſtle Dedicatory.

World know the reſpects I bear to this Renowned Family, and that I am

Your Honours

Moſt

devoted Servant,

Everard Maynwaringe.

Viro

Viro Doctiſſimo, Amico ſuo ſingulari

Dno. Dri.

Everardo Maynwaringo,

Medico Peritiſſimo.

S. Pergratæ mihi fuerunt litteræ tuæ, amice plurimum colende benevolentiæ & candoris in communicando pleniſſimæ : veræ & conſtantis amicitiæ (abhinc diu in *America* contractæ, poſtea hîc feliciter continuatæ) ſymbolum & munus gratiſſimum. Gratias habeo maximas pro communicatis; habebunt & omnes pro tuis accuratè in ſcorbuto tractando laboribus (cum publici juris fuerint) magni ſane æſtimandis, ſerioque ab omnibus notandis.

Quamobrem multum deſidero, moram omnem abjicias, atque theſaurum illum miſeris ubicunq; ſcorbuticis feliciter aperias; ut medicamenta tua eximia antiſcorbutica (ſecundum leges ſpagyricæ artis quam peritiſſime concinuata.) Com-

muni bono nulli etiam lateant ; ut & languentibus, varieque hoc morbo cruciatis eorum auxilio quam primum ſuccurras.

Plùra notatu digna (vere & ſine blanditiis dico) tuis ſcriptis reperio : grata manu ea quidem me accepiſſe fateor. Perge itaque tu, quod facis; faxitque Deus, omnia tua ſtudia, in ægrotantium exoptatam valetudinem & nominis tui famam, feliciter cedant ; de quibus nihil dubito.

Hiſce vale, & memoriam mei quod hactenus benigne feciſti, retine : meque promptum & obſervantem in omnibus promitto. *Dab. Dublinii. Calend. Septemb.* 1664.

Chriſtophorus Laurentius,

Med. Doctor.

The

The PREFACE.

THe first publication of this Treatise, wanting that maturity and full digestion which I aimed at and did endeavour, left several vacancies, and indigested matter to be supplied and perfected; but time scanting me and confining me then to a narrower compass than at first proposed in my own thoughts, was forced through the importunity of other occasions, and averted from the full prosecution of my intended scope.

I have now assumed the work again to supply the deficiencies of the former Edition, to make a further progress in the discovery of this delusive Protean Disease in its Origination, latent Causes, various Phenomena's, and dubious complications, it being an Epidemical concernment, worthy of diligent labour, and critical indagation from a stricter Observator. Amongst

Amongſt the complaints of the diſeaſed none more frequently mentioned than the Scurvy, and none leſs known, except by its title: moſt of them ſhewing a ſeveral character of the diſeaſe, and in ſeveral parts; ſome ſpots in this place, others in another, and different colours: ſome looſneſs of teeth, putrid gums, ill ſavoured breath; pains in ſeveral parts, weakneſs of the legs and thighs, laſſitude and indiſpoſition to motion or action, and other ſymptoms accompanying this Protean diſeaſe.

And although the ſigns be many which diſcover the Diſeaſe, yet to the moſt they are rather a diſguiſe (ſave only the name Scurvy) to cheat their judgement, than a guide to leade them into the knowledge and diſcovery of it, from what cauſes, its chief ſeat of reſidence, and manner of generation.

The variety of ſpotted faces and dreſſes that this diſeaſe puts on, and preſents it ſelf in; the variety of places and parts of the body, differing in conſtitution, fabrication and office, that this takes up for its quarters and abode; diſplaying it ſelf in colours above-board, and yet a jugler, deceiving

and

and deluding, that comparing one ſign with another, they diſown their alliance as Heterogene, and ſeem to claſh one with another, as if they were not the off-ſpring of the ſame Parents, the fruit and productions from the ſame radix.

Hence variety of opinions and errors concerning the nature of this diſeaſe and from falſe principles, erroneous practices in the cure have enſued, and are proſecuted by many ineffectually and fruſtraneouſly; which cauſeth many Scorbutick Perſons to think and ſay their diſeaſe is incurable: for having undergone ſo many courſes in Phyſick ſpring and fall, and tried variety of Medicines; yet they are the ſame, or benefited but a little, or for a ſhort time, the ſymptoms only abated, and nature alleviated for a while; but ſoon after they return to their former condition or worſe.

Medici plurimi ſciunt tantum per traditionem.

Theſe conſiderations moved me to ventilate this ſubject, as well for my own ſatisfaction and more certainty in the Cure thereof; as alſo to inform others; and by a

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ſtrict diſquiſition and ſerious examination, tracing ſtep by ſteps made diſcoveries of errors which paſſed for warrantable and unqueſtionable truths, being ſupported by the authorities of learned and approved Authors: and being ſufficiently ſatisfied Theoretically and practically, I cannot but recede from ſome opinions, which before tenaceouſly I maintained, being nouriſhed and bred up in thoſe doctrines.

I have not therefore beſtowed theſe pains for an affected ſingularity, to gain popular applauſe, or be accounted a noveliſt and innovator; but that the dictates of Reaſon, confirmed by obſervation and practice, have cauſed me to diſſent from the common opinions; for being fruſtrate of my intentions in effecting cures by the uſual method, eſtabliſhed upon unſound principles, was urged to make inquiries into the cauſes from whence ſuch fruſtration and failings did ariſe, and being ſufficiently perſwaded and ſatisfied herein; have there-

Experientia propria eſt ſcientia optima.

Omnia in medicina accuratè ſcrutanda.

therefore deſerted the uſual method and Medicines, for that which is more certain and effectual; as the Medicines ſubjoyned will teſtifie theſe truths to thoſe that ſhall prove them: and although heterodox in the proſecution of this work, I have inſerted nothing for oſtentation, or emulation towards others, or biaſſed with affectation of ſubtilities; but contending for the truth and benefit of the diſeaſed, is the ſcope and aim of theſe endeavours.

If any diſguſted at what is delivered, thinking their own opinions hereby injured; I ſhall ſtand by theſe aſſertions, and reply to the opponent.

And thoſe that are tenacious of their own, being founded and built upon the authority of famous Phyſicians: hear what a worthy perſon exhorts in the front of his works, but concealing his name [In the reading of the learned Monuments of former Ages, let not the popular fancy of their general applauſe bewitch you into a blind beliefe of all their notions] *and the ſame Author ſaith in the preceding page* [Let not the ſwolne names of *Plato, Ariſtotle* and

and of any other prime Philoſophers be ſummoned as convicting Witneſſes; or empanelled as a condemning Jury, but lay aſide their nominal, though ſeemingly real authority, and bind not your ſoules to a continued credulity of their poſitions; but preſerve your ſouls free to your ſelves] *What therefore runs againſt the current of common opinions in this Tract, examine it fully, and weigh the reaſons before you cenſure and paſs a verdict: and what may ſeem to diſreliſh you at firſt, may gratefully be received, and embraced by you hereafter.*

However, if it provoke other pens to the like attempt with my own, I hope the publick may reap advantage from our labours, aiming at one end, though diſſenting in our motions thither.

E. M.

London,
Next the Blew Boar *on*
Ludgate-Hill.

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Licensed;

December 12

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Denomination of the SCURVY.

TImes and places have given ſeverall names to this diſeaſe; proper and ſuiting with ſome ſymptomes ariſing from the *Scurvy*, that did chiefly and moſt frequently afflict the Patient, in thoſe places, at ſuch times. From hence I find a great diſſent among Authors concerning the ſeveral Appellations and their Etymologies; queſtioning whether thoſe ſeveral names did belong to one and the ſame diſeaſe, or divers: which occaſioned ſeveral Diſſertations and Diſputes concerning the eſſential cauſes and manner of generation: and not only thoſe that differ in the *Nomenclature*, do diſagree as to the nature of this diſeaſe, but alſo others who agree in name, and allow its various dreſſes and diſguiſes, yet diſſent much in their opinions concerning the nature and generation of it, that amongſt ſo many diſſenters, it is no eaſie matter to ſingle out the Truth, and confirm it; as the following diſcourſe will evidence the difficulty.

Diſeaſes for the moſt part, have ſignificant Names, whoſe Etymology diſcovers either the Nature of the Diſeaſe: as *Hydrops* the Dropſie, from ὑδωρ; *Aqua*, Water: or points at the part principally or primarily affected; as *Pluritis*, the Pleuriſie, from that Membrane compaſſing the Breſt, called *Pleura*.

Or intimates the manner of invaſion; as *Epilepſia* the Epilepſie, from ἐπιλαμβάνο, *apprehendo*, to ſeize, or take ſuddenly.

Or denotes the procuring cauſe; as *Lues Venerea*, the Venerial Pox.

Or declares the manner of afflicting, as *Convulſion*, from *Convello* to pluck.

With many other, whoſe names do import and carry various ſignifications pertinent and declarative, which for brevity ſake I omit. That which I have particularly deſign'd to handle is the *Scorbute*, or *Scurvy* in the Engliſh tongue; but in other languages, denoting ſome part ſymptomatically affected: In the Daniſh 'tis called *Scorbeck*, ſignifying a vitious depravedneſs in the mouth, becauſe in many it was diſcovered by looſneſs of Teeth, and putrefaction of Gums, to which the Greek name agrees, στοματάκη. Others will have it an Italian word, deriving *Scorbeck* from *Scornobocca*, ſignifying a foul mouth.

In the Low-Countries 'tis called *Scorbuyk*, ſignifying torſions or gripings in the Belly, which attend this diſeaſe in ſome perſons.

It

It is alſo called *Scelotyrbe*, from the ſpots and pains in the Thighs: It hath been called by ſome *Gingipedium*, from the Gums and Feet, that frequently are affected in this diſeaſe.

The Latin word *Scorbutus*, now moſt frequently uſed among Phyſitians, being a name not of long ſtanding, unknown to the Ancients, and therefore called by ſome a new diſeaſe, but falſly; and it is not againſt Reaſon to think this diſeaſe to be of as great antiquity, as moſt infirmities incident to the body, (as may appear hereafter) though known by divers appellations, ſuting with ſome of the ſymptoms, or products that follow this Diſeaſe, yet inſufficiently and erroneouſly diſcovered in their Cauſes.

Concerning the ſeveral Names, whether proper or improper, I ſhall not inſiſt, the nature of the diſeaſe being the thing aimed at to be detected and proſecuted, and not to ſpend time upon words.

Antiquity of the Scurvy.

THe *Scurvy* which in former times lurked more privily, and ſcarce known but to the moſt acute diſcerning Phyſicians, by reaſon of the diſguiſe and various ſignatures, ſpecifick and individual, in which fallaciouſly it appeared;

is now unhooded and ſo detected, that few there are, though ſtrangers to the Diagnoſticks of this Art, but may call it by its name, upon the erruption or appearance of moſt, if not any of its concommitant uſual ſymptoms.

How this diſeaſe comes to be ſo familiar amongſt us in theſe latter years, and ſo much a ſtranger before, is not unworthy our labour to make enquiry into the matter.

For the novelty of this diſeaſe I find modern Writers pleading; ſome urging this argument, for that it hath not been known by this name but of late: as if its ſtanding and our underſtanding were *coætaneous*, and improved together to this heighth now arrived at.

Some will have it to be the off-ſpring of the Pox, and take its riſe from the year 1495, at the ſiege of *Naples*, from whence the Pox was firſt introduced into the world.

The Argument produced to father the *Scurvy* upon the *Pox*, is the ſimilitude and parity of the ſymptoms that accompany both, and therefore muſt needs be ſo near of kin; when it is hard to ſay whether ſhould bear the denomination.

But they will give me leave to think otherwiſe; that the *Scurvy* bears an antienter date, than either our knowledge of it under the denomination of the *Scurvy*; or the riſe of it from the year before-mentioned; or muſt confine the Scurvy to a narrower compaſs and latitude than the uſual limits allowed.

But

But it is not my thoughts will prove the matter; I ſhall therefore give ſome Reaſons for my Opinion: and firſt I ſhall lay down this Aſſertion as the *baſis* to fix on:

That the *Scurvy* owns not one univocal cauſe, but is the Baſtard of many Parents, contributing to its generation, and hath its likeneſs *à fortiori in ſua generatione.*

Now if any can truly affirm that the *Scurvy* alwayes appears inveſted with pocky ſymptoms, I ſhall aſſent to his Opinion, that the *Scurvy* is the product of the Pox *in ſpecie & latitudine ſua*; but that it doth not, I think none will or can deny.

If Diætetick cauſes will procure the *Scurvy*, then it is moſt probable that the riſe and antiquity of the *Scurvy* depends upon the antiquity of thoſe cauſes: but abuſe, ill cuſtoms, and neceſſitous bad living in Diætetick cauſes are of great antiquity; therefore the *Scurvy* may challenge a great Seniority in the world.

The Suppoſition is affirmed by the moſt, if not all, the Inference from thence is very rational: the Aſſumption is a general received truth: the Concluſion then will hold good.

Sennertus gives in his ennumeration of procatarctick and remote cauſes of the *Scurvy: cibus, potus, aer, motus & quies, vitæ genus, ſomnus & vigiliæ, animi pathemata:* meat and drink, air, motion and reſt, manner of living, ſleep and waking, paſſions of mind; theſe we call diæte-

tick cauſes: to which he adds, *Febres, viſcerum diſpoſitio, contagium:* Feavers, ill temperature of parts, contagion. And theſe alſo he reckons in the number of Cauſes that generate the *Scurvy*.

Greg. Horſtius aſſents to theſe, or the moſt of them: *Engalenus* doth the like. *Sal. Albertus, Martinus, Brunerus, Ecthius,* and other eminent Phyſicians. And for ſome of theſe Cauſes the *Scurvy* is ſaid to be endemical in ſome Regions and Countries; that is, from ſome common cauſe, as Air, Food, or Water, peculiar to that place, conſtantly promoting and diſpoſing to ſuch a diſeaſe. Now if the *Scurvy* hath dependance, and is procured by theſe cauſes which are antique, we may juſtly and rationally conclude this diſeaſe to be antient alſo, and no new diſeaſe. And thoſe that aſſert this diſeaſe to be new, and of a late birth, do notwithſtanding aſſign ill diet, air and bad cuſtoms, for cauſes: but theſe are no new cauſes, therefore no new diſeaſe.

Sennertus in his Catalogue of Cauſes, I told you, reckons Feavers, evil diſpoſition of parts, to be remote Cauſes of the *Scurvy*; and if the Scurvy ſometimes be the relict of ſuch Cauſes, we have no reaſon to think but the Scurvy hath been planted in the world much longer than to be called a new diſeaſe.

Now if long Feavers, impreſſing an ill diſpoſition upon the viſcera, parts diſtinated for nutrition,

tion, introduce the Scurvy; doubtleſs ſuch Feavers are not new; and then the Scurvy bears not long date after. And not only Feavers, but other diſeaſes may lay a ground-work for the Scurvy, having ſome affinity and aſſociation with all; no diſeaſe ſcarce comes amiſs, but the Scurvy is ready to joyn with: few chronick diſeaſes go off, and many acute alſo, but leave an evil impreſſion upon the parts, which is a Seminary for the Scurvy, except a prudent Phyſician have the charge, and a tractable Patient that will ſuffer him to raze out the *veſtigia* and characters of the diſeaſe, not diſcernable by your ſence.

But the cuſtom is with the moſt to diſmiſs the Phyſician, ſo ſoon as the fear of death is paſt, or afflicting ſymptoms and dolours be ceaſt, committing the reſt to Nature to work out, not thinking what is left behind, † a root that will ſpring forth at a ſeaſon and opportunity moſt agreeable for its production; and then you little think it is the relict of a former ſickneſs, which by a prudent Phyſician & your patience might have been long ſince eradicated, and this prevented. But to return to our purpoſe:

† *Morbi Seminales ſuis temporibus prodeunt.*

I meet not with one Phyſician that limits the Scurvy within its proper ſphear, and circumſcribe it within certain bounds and limits, excluſively diſtinguiſhing it from all other diſeaſes, but wan-

ders here and there, and will allow it to act part in every Scene; Scorbutick Conſumptions, Scorbutick Palſies, Scorbutick Gouts, Aſtmaes, Feavers, Convulſions, Apoplexies, Dyſenteries, Dropſies, Pleuriſies, and what not?

Some tye up and reſtrain the *Scurvy* to this or that peculiar antecedent procuring cauſe; others let it looſe again, and give it the whole field of diætetick and other cauſes alſo, to wander in, for finding out its parents: How comes this new upſtart (as ſome will have it) to be ſo familiar and aſſociate with all the diſeaſes incident to mans body, and to counterfeit them, in ſo ſhort a time? I am rather hereby perſwaded to believe they have been bred up together, than to be of ſo late acquaintance and aſſociation.

For the deciſion and finiſhing this queſtion, I ſhall lay down theſe *Theſes*, conciſely determining the whole debate.

1. That as the *Phænomena* and manifeſting ſymptoms of the *Scurvy* are various, ſo are the procuring cauſes.

2. That the Antiquity of its procuring cauſes, as bad air, ill dyet, ſloth and idleneſs, confinement, melancholy, long ſickneſs, &c. argues and proves the ſeniority of the diſeaſe.

3. That the new dreſſes and diſguiſes of this diſeaſe, differing from the ſymptoms and *Phænomena* of the diſeaſe in former times, are but gradual, conſtitutional and individual, diſcovering

vering new complications of diſeaſes, degeneration of humane Bodies by ſeminal traduction, and abuſive living, and not eſſential conſtitutive differences.

4. That if accidental and characteriſtical difference by new additional ſignatures, do ſo far altar a diſeaſe as not to be the ſame, but a new diſeaſe; then not only the Scurvy, but the whole catalogue of diſeaſes are to be new named, and not only now, but every year may receive new names, upon the ſame account; which is abſurd, and renders our Art uncertain. *Morbificorum Seminũ fructificatio varia.*

5. That the Scurvy, *quaſi genus morborum*, hath a latitude and extent more than a ſpecifick difference, from whence the variegation of the Scurvy is allowed, and comprehended within the circle of its generical latitude; ſo that the variations and new pullulations, are derivative from the old ſtock, but differing by tranſplantation in ſeveral individuals and accidental complications.

6. That a true radical Medicine reſpects not the antiquity or novelty of this diſeaſe, but applying to the vital principles and foundation of our bodies, is efficacious now, was ſo from the beginning, and will be the ſame to the end of the world: ſo that the ſeeming new ſtate and alteration of diſeaſes puts us not to invent and ſeek for

for new Medicines, anſwering the *Phænomena* but enquire if old Medicines be radical and rightly prepared; which if ſo, are then durable and of a conſtant uſe: For, Medicines are (at leaſt ſhould be) formed and intended according to the radication of diſeaſes which is certain not from the ſignatures and ſenſible appearances, which are various and uncertain.

How to diſcern the Scurvy in its various ſigns, ſymptoms or products, and complications with other infirmities.

THE *Scurvy* not being confined to any particular part of the body, nor to any ſingle or ſolitary cauſe, but being a ſyndrome or concourſe of diſeaſes and ſymptoms conſpiring to its deformity and various appearance: of neceſſity the ſigns diſcovering will be divers, more or fewer, conſentaneous or diſſentaneous, according to the nature of their cauſes, and parts of the body from whence they do ariſe.

In the beginning of this diſeaſe acquired, when the ſemenaries firſt ſprout fourth and appear, the ſymptoms thereof are mild, and more eaſie to be check'd and eradicated. By time and neglect of cure its radication is more firm and grounded

rounded, *extenſivè* and *intenſivè*, ſpreading in the body, and alienating the vital principles from their genuine nature and duties.

By continuance and length of time, it arrives at the full pitch, ſtate and ſtrength; appearing with formidable and almoſt incorrigible ſymptoms; having ſeized and taken up for its quarters both principal and miniſterial parts of the body, diſordering & perverting all the faculties; that acting contrary to their own nature and offices, variety of ſtrange morbifick effects do enſue, proportionable to the irregularities of each faculty: the whole body is now out of frame and order; the harmonious oeconomy and regular government thereof, is now changed into a preternatural morbifick ſtate and diſorder; each quarter or ſeaſon of the year diſcovers ſomething new, and threatens ſomething worſe to be endured and undergone.

In the diſquiſition and ſearch to know aright and find out the nature of this Diſeaſe, you muſt obſerve its ſeveral habits and dreſſes, in which it variouſly appears; and by a ſtrict ſurvey of its concomitant effects and products, you may certainly diſcover its being, fortitude and gradual progreſs, parts affected, and various complications.

Many and various are the Symptoms which accompany this Diſeaſe, though all do not appear in every perſon, but in ſome more, in others fewer,

fewer, according to the greatneſs, duration and progreſs, and complication with other diſeaſes preceding or ſupervening the Scurvy.

The Morbifick diſpoſition and debility of parts to conſent, degenerate, and be depraved, contribute much to the deformity and variation of this Diſeaſe. *Propter inæquale robur partium*; by reaſon of the Natural integrity, and deficiencies, fortitude and imbecility of parts in divers perſons; ſome have one part ſtrong and vigorous in its Office, not eaſily depraved and vitiated; another hath the ſame part weak, ſoon conſenting with any diſtemper, eaſily perverted from the integrity of its Office, and contributing its vice. And ſince the parts be divers, their Uſe and Offices various; their Enormities, Vitioſities and Defections alſo muſt be various, and their Effects diſſimilar, heterogene and unlike, according to the conſent and diſſent of parts, in their integrities and defections.

Which being rightly underſtood, it is no wonder that the *Scurvy* appears in divers colours and ſhapes, acting a part here and there in the body, in various deformities.

Now as the ſeveral parts in the body have their ſeveral offices diſtinct from each other, yet all harmoniouſly (in the rectitude of Nature) cooperating ſubſervientl*y* and ſubordinately for the preſervation and welfare of the whole; ſo is there diſtinct characters for their duties and deficiencies,

ciencies, discovering which part acts in integrity, and which is irregular, degenerates and falls off.

From hence the *Scorbute*, as it is variegated and discordant in the Symptoms and Products, which cheats the judgment of many, and puzles them to appropriate a fit Medicine; yet may the able Physician hereby collect and find out the conspiring and contributing parts to the difformity of this disease, which rightly known, the difficulty of the cure is much abated.

Some complain of laxity, gripes, and breaking out often into fluxes; others complain of costiveness, but a stool in two, three or four dayes; some complain of burning and flushing heats; others their limbs are rigid and stiff with cold, the blood setled, black and livid.

Some are heavy, drowsie and sleepy; others tired and worn out with watching, and indisposed to the nights refreshment; some have a slow, weak, languid pulse; others a quick, fierce, leaping pulse.

Some have thin, pale, watry urine; others thick, muddy, and high-coloured urine.

Some have black, loose Teeth, and putrid Gums; the thighs and legs free from pains or spots; others the contrary, have spots and pains, but the Teeth and Gums sound.

Some are troubled with an itching here and there; others molested with pains, erratick and wandring

wandring from part to part, or more fixed a
conſtant in particular parts. Moſt are ſenſible
a weakneſs, laſſitude, or wearineſs, indiſpoſiti
and dulneſs of mind.

Some their Bodies pine away, waſt and
conſumptive; others grow corpulent, ſwell
and puffed up.

Some complain of ſhortneſs of Breath, ſtrai
neſs and compreſſion of the Breaſt, difficult
hard breathing, and palpitation of the heart
others their vital parts are more free, but com
plain of the Head, Hypochonders, and Loins, lo
of appetite, &c.

Some are moleſted with thirſt, heat of the Sto
mack, and drineſs of Mouth; others are trouble
with ſalivation, ſuperfluous moiſture and ſpit
ting.

Some are troubled with a redneſs of face o
noſe, or a livid and blackiſh blue noſe; other
are afflicted with breakings out upon the Skin,
Tetters, Puſtules and Ulcers.

For the complications and aſſociations of the
Scurvy, they are not to be digeſted into any
method or order, but is a companion for all;
Scorbutick Conſumptions, Scorbutick Pox, Scor-
butick Dropſies, Feavers, Palſies, Gouts, Con-
vulſions, Aſthmaes, palpitations of the heart,
&c.

The variety of oppoſite and different Symp-
toms, which accompany the *Scorbute*, do ſtartle
many

many in their judgment, to determine certainly when they meet with the *Scurvy*, when not; and because the Symptoms are not peculiar but common, and the effects of other Diseases as well as the *Scurvy*, it is no wonder if their Cure be so uncertain, difficult and seldom performed, since they are equivocal effects, obscured in their causes by a dubious complication, and alternative causation.

To resolve the ambiguous, and such as staggar in their judgments; Take these following *Corollaries.*

1. Many are the Symptoms which accompany and follow this Disease, which appear and vanish, are greater and lesser as the Disease encreaseth or diminisheth in its essential primitive Causes.

2. Many are the Products and off-spring of this Disease, which exist afterwards of their own ability and enormity, having perverted the parts wherein they reside, and drawn them to consent with their vitiosity.

3. Many Diseases are complicated with the *Scurvy*, which had not their production and generation from it, nor is their dependance of it, though probably made worse and exasperated by it.

4. That none of the Symptoms or Signs afore mentioned, singly do declare the *Scurvy* to be present in the Body, but may challenge other causes

cauſes for their Parents; and therefore to judge and determine that Perſon Scorbutick, barely from the appearance if any Sign or Symptom that frequently accompanies the Scorbute, his judgment is fallible and uncertain and erroneous in the dependance; for, any Symptom or Sign ariſing in any part of the Body, uſually attributed to the *Scurvy*, may be the peculiar defect of that part, or effect of ſome occaſional cauſe without a previous Scorbutick diſpoſition.

5. That the ſubſequent digeſtions have their proper errors and degenerations, from a ſponta-neous defection and laſſitude in their vital principles, without diſturbance from an injurious object, tranſmited by erroneous preceding digeſtions, or improper aliment, *in ſua natura*; whoſe effects are conſimilar and equivalent to ſome Products and Symptoms of the *Scurvy*; therefore to diſtinguiſh and know aright to whom they belong, and whence they had their riſe, is by examining each faculty in their proper Characters of rectitude and declenſions.

6. That the Diagnoſtick Signs of the Diſeaſe uſually ſo accounted and moſt frequent, as defects in the mouth, pains, ſpots, weakneſs, laſſitude, &c. ſome or more; antecedent cauſes concurring, ſome or more; as a cloſe Chamber-air, and confinement within doors; or a Region where the *Scurvy* is Endemical, groſs food, ſedentary, inactive, retired life, ſtudious, melancholy

holy diſpoſition, or ſplenetick, indulging eep and eaſe: In the concurrence of theſe auſes, collated with the Signs mentioned, certain determination and judgment of the iſeaſe will reſult; and from thence a cer-ain proceſs in the Cure may enſue.

A Survey of Scorbutick Symptoms and Complications, inquiring into their Cauſes.

ALthough the *Scurvy* is fallacious in appearance, putting on ſeveral forms and ſhapes, according to the diverſity of individual bodies, declining from the ſtate of integrity and ſoundneſs into various diſeaſes by a peculiar propenſion, from their particular fabrication and conſtitution, radication of their vital principles, cuſtoms and manner of living, which is divers: notwithſtanding a certain knowledge may be had by the ſeveral ſignatures that attend this diſeaſe; ſome of them diſcovering its initiation, others its increment and progreſs; ſome alſo declare its ſtate and confirmation.

The *Scurvy* in the beginning is difficult to be known, for that the ſigns are common to

other diſeaſes; as weight and heavineſs of the body, laſſitude, wearineſs or weakneſs without manifeſt cauſe, dulneſs or cloudineſs of the head, *&c.* but conferring with the antecedent cauſes, as a prudent Phyſician ought, he may eaſily determine from whence ſuch ſymptoms do ariſe, and have their dependance. Therefore when the ſigns are dubious, and a ſuſpicion only of the Scurvy appears, you muſt examine if the Scurvy be frequent in that place or region, whether the perſon be of a groſs and diſorderly dyet, melancholy, retired, inactive diſpoſition, or cauſe of grief have preceded; whether he or ſhe be born of Scorbutick parents; if they be Splenetick, or have a Scorbutick bedfellow: and if ſo, or ſome of theſe, you may then conclude the budding ſymptoms, though ſcarce diſcernable, to be pullulations and effects of a Scorbutick root, and will hereafter more plainly diſcover their nature, in a fruitfull production and maturity, if not prevented by good diſcipline and medicine.

In a true ſtate of health, and integrity of nature, when all the faculties perform in the rectitude of their duties; the humours or liquors of the body have their due conſiſtence, tinctures, ſapors, ſpirituous and balſamick nature; from whence a vegete, lively and active body, a brisk, merry and aiery mind:

but

but when the humours degenerate from their purity, the faculties decline their duties and functions, the ſpirits grow languid and impoveriſhed, alienated from their lucid nature; being either extracted from impure chyle, and ſcorbutick alimentary matter, or clogged and defiled in their channels, by ſupervening impure additions, that cauſe them to degenerate: no wonder then if you feel a *gravamen*, weight, and inaptitude for motion; the body then begins to be a load, to wax heavy, when the ſpirits are not generated ſo plentifully nor ſo purely: for ſuch as the humours are better or worſe, ſuch will the ſpirits be from thence extracted, pure or impure; and the faculties thereby managed, will act regular or irregular (*cæteris paribus*) proportionable to the fortitude or debility, integrity or alienation of the ſpirits, their agent and mover: and as the ſpirits decline and are deficient, or clogged and fettered by impure degenerate matter, the vigour of the body and ſtrength of the limbs abate, from whence a laſſitude and debility doth proceed. The cloudineſs and dulneſs of the brain, as alſo a vertiginous giddineſs or ſwimming in ſome perſons, ariſeth from fumes and ſcorbutick matter, that infeſt, clog and diſturb the animal ſpirits.

Thoſe that complain of an anguſt ſtraitneſs

or compreſſion of the breaſt, obtuſe pain, and ſhort or difficult breathing, or palpitations of the heart, are moſt of them, or have been melancholy or ſplenetick; and have either a ſlow languid pulſe, or a quick labouring pulſe; theſe ſymptoms ariſe for the moſt part ſympathecally and by conſent from the adjacent parts, namely the hypochonders or ſtomack, which being diſtended, loaded, or clogged, the vital parts do labour with the burden; the parts diſtended preſſing upon the Diaphragma, they feel a weight about the region of the Heart ſometimes; and this Scorbutick matter by occaſions fermenting and waxing turgid, cauſeth great Aſthmatick Paroxyſms, almoſt to ſuffocation; and ſome have dyed ſuddenly by the fit in a few hours: As I remember, about ſeven or eight years ſince, an able Phyſician, namely Dr. *Puleſton* at *Cheſter*, who being Scorbutical and ſubject to ſuch Aſthmatick Fits, went well to bed, and being ſuddenly taken in the night, was dead before I could come to him, though he lived in the ſame ſtreet.

In the ſame City ſometime after, a worthy Lady ſoon after delivery, all being well with her in the morning, I being preſent and conferring with the Midwife; yet afternoon by a ſudden fermentation and turgid riſing in the Hypochonders (ſhe being formerly Splene-

tick

tick and Scorbutical) was ſuffocated thereby, and paſt recovery before I could come to her, that finding her incapable of help, ſhe dyed preſently, in the preſence alſo of another Phyſician. And to confirm this Aſſertion, that although Scorbutick perſons are troubled in the vitals and parts for reſpiration, yet it is by tranſmiſſion and conſent for the moſt part, and their complaint pointed at is chiefly about the region of the Stomack and Hypochonders or Sides, under the Diaphragma or Midriff, that ſeparate the vital parts, from thoſe of the belly; which *Eugalenus*, *Horſtius*, *Sennertus*, and other eminent Phyſicians alſo have obſerved.

And further, This difficulty of breathing, compreſſion or anguſtneſs, is not alwayes, nor troubleth alike, but hath their intermiſſions, recurrencies, intenſions and remiſſions; and is chiefly perceived after exerciſe and any ſtrong motion of the body whence this Scorbutick matter is ſtirred, heated, attenuated and provoked to fermentation and turgency: and from this degenerate Scorbutick matter, fermenting, tetrid, impure fumes and vapors do ariſe, that affect the heart, cauſing palpitations, various pulſes, faintings, ſwoonings, or inclinations thereto.

The Mouth for the moſt part (not always) carries ſome ſign in the increment of this

diſeaſe: as bleeding of the Gums; this ſymptom happens to thoſe whoſe blood by degeneration, is acrid, ſharp and thin, thereby makes its way through the Gums, being of a ſpongious looſe ſubſtance, ſooner penetrated, and ſometimes the Gums itch and ſwell with this luxuriant blood, which having loſt its balſamick nature and grown impure, the Teeth looſen, Gums corrupt and putrifie, cauſing the breath to have an ill ſmell, and the mouth to have a bad ſavour or taſt.

Pains ariſe in ſeveral parts to Scorbutick perſons, from the aforeſaid cauſe; namely, acrimony of the blood: which pains is much abated in ſome perſons by often bleeding at the Noſe or Hemorrhoids; and nature finding vent that way, other ſymptoms abate and leſſen; the blood being thus decreaſed, keeps within its own channels, is not ſo turgid, nor moleſting to other parts, by extravaſation: yet as this evacuation is beneficial in ſome reſpects, ſo on the other it impares nature, by exhauſting the vital ſtreams, the ſupport of our life. And therefore let none confide in that for a good remedy to be elected, that nature uſeth in a way of exigency, being forced to ſuch anexpulſion; and thoſe that have ſuch frequent evacuations may conclude their blood to be changed from its balſamick nature, having acquired ſuch ſtimulating qualities.

Hence

Hence we may argue uſual phlebotomy to be hurtful, although alleviation and abatement of ſymptoms do follow (except in a caſe of turgency, plethory and eminent danger) for bleeding does but minorate and palliate, not meliorate; it does not eradicate the ſeminaries of the diſeaſe, but only checks and abates a luxuriant blood; alters not its ſtate qualitatively, but impares nature by emiſſion of good and bad together: but that which is a good remedy and often to be uſed, makes a ſeparation, and ſends forth only the offending cauſe.

But to return to the point: Various pains I meet with in Scorbutick perſons, ſometimes fixed and conſtant to a part, continual or intermitting; in others wandring pains, ſometimes here, ſometimes there; in the arms, head, ſhoulders, back or ſpine, breaſt, counterfeiting a Pleuriſie; thighs, ſhins and feet. Theſe pains afflict the Patient like thoſe upon the Venereal ſcore procured; and oftentimes the Scurvy and the Venereal Lues joyn their forces together, and then theſe pains proceed from their complicated cauſes: and when the Scorbutick and Pocky ferments imbrace and are united, they are thereby more firmly radicated, and with more difficulty expulſed out of the body, when theſe two joyn hands and aſſociate: and as they are contu-

macious, ſo their ſymptoms are fierce and cruel for the moſt part.

And the Author of *Medela Medicinæ*, hath well noted the conjunction of theſe two maladies: and ſince him, Dr. *Harvey* in his Diſcourſe of the *Venereal Evil*.

Some are afflicted with great head-aches, on the top of the head, or the temple-muſcles for the moſt part, and this ariſing from a biting ſharp matter or acrid fume, boaring as it were the membranous and moſt ſenſible parts, endeavouring a ſolution of continuity.

Frequent pains of the Teeth accompany this diſeaſe in many perſons, ſometimes running from one Tooth to another, or all the Teeth on one ſide. And this *Eugalenus* and *Sennertus* obſerve. And the cauſe is not difficult to be demonſtrated; for in moſt Scorbutick perſons the *Serum Sanguinis* abounds, is acrid and punging, and moleſts all nervous and membranous parts where it cometh: and here both Nerve and Membrane are adjacent or contiguous to the Teeth. Some will have the Teeth themſelves, the bony ſubſtance to be ſenſible; but this is not pertinent here to diſcuſs, therefore I paſs it over: ſufficient that there is a dolorous cauſe, ariſing from a Scorbutick degeneration of the blood.

From the ſame cauſe obtuſe pains in the fleſh

fleſh are felt by ſome, in ſeveral parts: alſo lacerating and pricking pains; ſometime in the Breaſt or Sides, and then they are called *ſtitches* by many; ſometimes on the Spleen-ſide, ſometimes on the Liver, under the Short-Ribs: theſe are more acute.

When this acrimonious matter hath perambulated and troubled many parts of the body, it happens conveniently at laſt into the Guts, Cholick pains and gripes immediately enſue; and if not drawn forth by Cliſter or other proper Purgation, makes its *exit* by a flux of its own procuring, after ſome tragick acts in that ſcene. But concerning ſuch fluxes I ſhall ſay more by and by.

Convulſive motions happen to ſome from this acrid matter, which invading the Nervs, cauſe them to vellicate and twitch: and many that complain of the Cramp, it ariſeth from this cauſe.

Some alſo their limbs are contracted or diſtended, that they are deprived of their uſe; and this from a Scorbutick matter affecting the Tendons, cauſing a rigidity and incapacity for motion.

And here you ſee the reaſon of a *Paralyſis Scorbutica*, a Palſie ariſing from the Scurvy, when the Ligaments and Tendons are vitiated and afflicted by the aforeſaid matter; cauſing a ceſſation of their wonted activity and motion.

And

And as a precurſor or warning before ſuch accidents happen, a *ſtupor*, numneſs, or rigidity of members not ordinary, doth trouble the Patient for a certain time before, declaring the gradual approach of ſuch affects: but ſometimes it ſeizeth the Patient ſuddenly, as *Eugalenus* relates of a Scotbutick Cholick terminating in a Palſie and reſolution of members, from a tranſlation or remove of the morbifick matter. *Pag.* 114.

Joynt-pains or Scorbutick-gouts I obſerve frequently, ſeldom fixed and conſtant to a part; but moſt commonly running from one Joynt to another, and in its vagare other parts alſo are made ſenſible of its petambulation, by ſtitches, aches, mordications or lacerations, diſtentions and vellications. This humour is ſerous, thin, and very movable, endowed with penetrating ſearching properties, that makes it thus active and fugitive: and indeed the *Archæus* of the parts is provoked by its preſence, and with indignation tranſmits it from part to part, unwilling it ſhould lodge or ſettle in his territories, being hoſtile and troubleſome.

And if this acrid humour get into the urinary ductures, it counterfeits the Stone, cauſeth the Uriters to vellicate and twitch in the ſmall of the back, towards the flank and region of the bladder, and the Uriters contracting hereby

hereby, makes a ſuppreſſion of Urine, a ſtoppage of water for the time. Their Urine for the moſt is high-coloured, red, thick and ſandy. Many upon this cauſe complain of great pain in their backs, ſuppoſing it to be the Stone, when as it ariſeth from a Scorbutick humour infeſting thoſe parts.

Fluxes and looſneſs of the Belly accompany the Scurvy in ſome; the cauſe of which *Sennertus* and others impute to the debility of the Liver and Veins, which do not attract the Chyle ſufficiently, but remaining in *primis viis*, is there corrupted and ejected with the *feces* or excrements by ſtool: but this opinion will not hold, ſince the Liver is diſcharged from the office of ſanguification, and the diſtribution of the Chyle otherwiſe aſſigned.

Theſe Fluxes may be cauſed two wayes: Firſt, the Chyle or alimentary juice of the firſt digeſtion, being tranſmitted from the Stomack acid and ſharp (as it is natural in that place) receives a tranſmutation in the *Duodenum* or firſt Gut, from the balſamick felleous liquor, diveſting the Chyle of that ſharpneſs which it had from the ſtomachical ferment, into a ſaline nature; and being thus changed, is then gratefully received by the *Venæ Lacteæ*, which otherwiſe they reject, having ſuch an hoſtile quality not to be admitted

ted by them (according to that of *Helmont*, *Acidum extra Stomachum Corpori eſt hoſtile*) and this acid Chyle ſo rejected, is turned down the Guts, griping as it paſſeth, and ſtimulating to expulſion.

Or ſecondly, Theſe Fluxes may be cauſed thus: In Scorbutick perſons, at leaſt in moſt of them, the blood is acrimonious and degenerate from its balſamick ſtate and purity; now the Meſaraick Veins being inſerted and terminating in the Guts, Nature being provoked and moved at this injurious gueſt, ſeparates and ſequeſters this acid and depraved matter for her own relief, and bringing it by theſe Ductures to exterminate, the Guts receive it, where meeting with the ſtercorations ferment of thoſe parts, ebullition, fermentation and ſtimulation forthwith enſues upon their congreſſion: Hence Fluxes of various colours according to the nature of the degenerate matter, and diſpoſition of the bowels.

And to this purpoſe, a learned Phyſician ſpeaking of the uſe and office of the Meſaraick Veins, diſſenting from others, ſaith, *Sed nos ſentimus per venas illas omne excrementitium ex omnium venarum anatome per eas vias ad communia inteſtina labi, & cum ſtercoribus ſtomachi ad monoculum uſque & ſic ex corpore expelli*: that is, But we do judge that by thoſe veins all excrementitious matter is brought to the Guts

Guts from all the Veins of the body, and with the *feces* is caſt forth.

Theſe Fluxes are not to be cured with aſtringent Medicines, but with thoſe which are proper for the diſeaſe, cutting-off the cauſe, and eradicating the foundation thereof: and this *Sennertus* warns you of, ſhewing the danger of ſtopping thoſe Fluxes imprudently in theſe words: *Quacunque autem de cauſa, & quocunque modo generetur fluxus alvi in Scorbuto, hoc peculiare habet, quod adſtringentia medicamenta plane noxia in eo ſunt, & ſummam anguſtiam, ſpirandi difficultatem, ac animi deliquii & ſuffocationis periculum, in ducunt; cum materiam vitioſam in venis detineant, & in viſcera magis impingunt.* That is, From what cauſe ſoever, & after what manner ſoever a flux of the belly is begotten in the Scurvy, this property it hath, that aſtringent Medicines are manifeſtly hurtful, and do procure anguſtneſs and difficulty of breathing, as alſo danger of ſwooning and ſuffocation; becauſe they detain the vitious matter in the veins, and impact it more in the bowels. Tract. de Scorb. pag. 75.

As ſome are troubled with theſe frequent eruptions and fluxes, ſo on the contrary, Coſtiveneſs and Conſtipation of the Belly afflicteth others; and this either from the heat,

heat, ficcity and dryneſs of the bowels, by intemperate bad dyet, and ill cuſtoms: or that the humidity is exhauſted and conveyed otherwiſe by ſweat or urine, which takes away and abates the lubricity of the inteſtines.

Scorbutick Feavers are frequent to thoſe that obſerve them, and are able to diſtinguiſh from what radix a diſeaſe doth ſpring: and as the Scurvy doth produce Feavers, ſo long Feavers introduce a Scorbutick diſpoſition, by changing of the blood, and impreſſing upon the *Vicera* for nutrition, an evil diſpoſition, or vitious alienation from their genuine temperaments and ferments: and this *Sennertus* alſo affirms in his third Chapter *De Cauſis remot. Scorb.* where he ſaith, *And Feavers often make for the generation of the Scurvy, ſince by them a melancholy humour is eaſily accumulated; for humours by a feavouriſh heat are become aduſt, and yellow Choller is changed into black, which chiefly happens about the ſtate of the diſeaſe, when both continued and intermitting bilious Feavers do degenerate into quartanes, and from hence into the Scurvy: tertian Feavers alſo, which begin in the Spring-time, and after the ſeventh Paroxyſm are quotidian, for the moſt part they endure long, and at length terminate in the Scurvy.*

To the matter aſſerted this Author agrees, as the preceding words declare; *de modo* I can-

cannot assent to him, but of that hereafter.

That Feavers and Scurvy do commute and complicate, daily experience doth manifest to Learned Physicians, that are critical observators: and those intermitting Feavers, called, Agues, which are looked upon and accounted by the vulgar and unknowing, as trivial slight diseases; and, as I have heard some say, *An Ague in the Spring is as good as Physick*: but they little consider what ruine these Agues bring to the best tempered bodies; what alteration and change they make in the mass of blood; seldom recovering its former state and purity, if they continue long and neglected: and at their cessation and departure you think all is done, the danger and the ptejudice past, and you *in statu quo prius*; but now begins the Scurvy to act its part, slily and gradually to creep upon you, except by the advice of a skilful Physician, you raze out the *vestigia* of the former disease, characterized and impressed upon the *Viscera* for nutrition, by alienating their ferments from their genuine and primitive natures, from which seminaries the Scurvy will sprout forth.

Hereby you may perceive the succession and commutation of diseases, how one disease introduceth and is the *preludium* to another. And this Learned Dr. *Willis* confirms in his *Diatrib.*

Diatrib. Philoſoph. pag. 128. treating of intermitting Feavers, (called Agues) ſaith: *Sin vero diutius protrahiter (ſcilicet febris) & ſanguis à temperie ſeu diatheſi acri & bilioſa nonnihil immutatus, in naturalem non reſtituitur, quandoque in acidam & aquoſam, aut etiam ponticam degenerat; unde Febris tertiana diuturna, in quotidianam aut quartanam tranſit; ſæpe etiam, quia ſanguis à diuturna hujus Febris mora valde depravatur, Icterus aut Scorbutus, aut Cachexia ſuccedunt:* But if the Feaver be protracted longer, and the blood changed by an acrid and bilious diſpoſition or temper, is not reſtored to its natural ſtate, but ſometimes degenerates into an acid, watry, or pontick condition; from whence a long tertian paſſeth or commutes into a quotidian or quartane; and often alſo, becauſe the blood by a long continuance of this Feaver is greatly depraved or vitiated, the Jaundice, Scurvy, or ill habit of body ſucceed.

That Feavers and Scurvy do commute and complicate, daily experience doth manifeſt to Learned Phyſicians, that are critical obſervators: and theſe Scorbutick Feavers are of all ſorts, Hectick, continual and intermitting, malignant and Peſtilential: and in this laſt Plague in the City of *London* I obſerved, being with ſeveral viſited with the diſeaſe, that thoſe bodies which were deeply tainted

tainted with the Scurvy, had the Peſt in a more fierce and direful manner: and ſuch bodies are more apt to receive the Peſtilential Contagion, being a fit previous diſpoſition and aptitude for it, than others whoſe bodies were more pure, that by ſuch a diſſimilarity, did more ſtrongly reſiſt and refuſe admittance from without, nor apt from within to make ſo great a mutation in the ſpirits and liquors of the body. And that the Peſt and Scurvy ſhould complicate and unite freely, there is much reaſon for it, if we conſider the affinity and parity of ſymptoms that is between them; I mean when the Scurvy is exalted, hath attained to its full ſtate and perfection: the Scurvy is then contagious, though not in ſo high a nature; hath its ſpots, tumors and ulcers, not unlike to thoſe of the Plague: and although the Feaver be not ſo acute, yet there is a febrile putrid heat, continually waſting and preying upon the vitals: or rather (according to the Doctrine of *Helmont*) the *Archæus*, which is the vital ſpirit, ſpends and wears it ſelf away by a conſtant perturbation, cauſed through impurity and degenerate matter wherewith it is clogged and ſuffocated; and wanting a due ſupply of pure aliment, to extract ſuch ſpirits from, thereby to maintain the continual expence and tranſpiration that the body ſuffers; hence enerva-

tion, atrophies and conſumptive waſtings do enſue. (But of this more at large in my intended Treatiſe of Conſumptions.)

That which the Peſt doth ſuddenly, Scorbutick Feavers do the like oftentimes, though more ſlowly: hence malign ſpots appear upon the Corps, as characters manifeſting the virulent nature of the diſeaſe; and theſe are commonly called *ſpotted Feavers*, which may well be termed *Scorbutick Feavers*.

Eugelenus, *Lib. de Scorb. pag.* 180. makes mention of Scorbutick Peſtilential Feavers, and gives an account of ſome, to which he was an eye-witneſs. *Martinus* alſo compares Scorbutick Feavers with the Peſt, by their ſimilitude of ſymptoms, and reckons up moſt of the common and chiefeſt ſymptoms of the Plague, to attend upon Scorbutick Feavers very often: *Sennertus* doth the like; and alſo ſaith that the Scurvy is complicated with all manner of Feavers, ſo that he which will cure them muſt not be guided by the doctrines and ſymptoms ſet down by old Authors (as did not diſcern the latent Scurvy) nor make a judgment of them from the number of dayes and fits, but by the propriety of their ſigns. And my friend Dr. *Thompſon* in his *Loimologia*, derives the preſent Peſt from an high degree and advance of the Scurvy;

Tract. de Scorb.

Scurvy; his words are theſe: *Now ſometimes contemplating the ſtrange diffuſive nature and encreaſe of the Scorbute, the high degree of malignity it did aſpire to, and how it crucified and vexed poor mortals, making a meer mock at the trivial Medicines of the Dogmatiſts, I could not be perſwaded but that in proceſs of time it would at laſt cauſe (upon outward irritating occaſions) ſome Tragical Cataſtrophe among us, and expreſs in a direful manner, the grievous effects of that ſubtil poyſon which lay couched and lurking in the body.* Seeing then there hath been in mans body ſuch a previous Scorbutick malignity, and ſtill is, being now graduated and exalted to an high pitch of virulency, from ſeveral occaſional cauſes from within and without; and ſith it is νόσος πολύμορφος, as it were an Ape imitating moſt effects, I conceive it no great paradox or abſurdity to aſſert, that this preſent Peſt hath principally derived its being from this Scorbutical diſeaſe, with whoſe nature it much ſymbolizes, moſt of whoſe ſymptoms are parallel to each other.

You ſee what a dangerous diſeaſe the Scurvy is, in whoſe boſom will lie lurking this fierce devouring Peſt: And in the 8th page he exhorts to the uſe of Scorburick remedies mixt with Alexipharmacal, as proper and convenient againſt the Plague: for my own part I uſed in my practice Anti-Scorbutick

Medicines, ſuch as are graduated in univerſality, that are applicable to hundreds of diſeaſes; namely, my *Catholick Elixir*, for preſervation, and *Sudorifick Extract* for cure; containing in them the greateſt *Bezoardick Ingredients* I know: and when occaſion offered for purgation, as before infection, or after the diſeaſe had acted its tragick part, I cleanſed my Patients with the *Scorbute Pills*.

And to this purpoſe the afore-mentioned Author of *Medela Medicinæ* hath well evidenced the neceſſity of alteraion and correcting the common Methods for cure of Diſeaſes grounded upon ſome falſe Hypotheſes: and that new Notions and Medicines be framed, having reſpect to the Scorbutick and Venereous ferments, which have ſo inſinuated themſelves, that they are become a part of our humane nature, and conſequently inſeparable from us, as well as from our diſeaſes.

Conſumptions do often follow and are complicated with the Scurvy; in ſome the thighs, legs or arms do firſt diſcover it, the fleſh becomes flaccid and limber, the skin looſe: others their whole body decayes, ſhrinks and is emaciated; and this by reaſon the body is defrauded of good alimentary juyce, the nutritive faculty fruſtrated in its office through impurity and degenerate Scorbutick matter, alienating

alienating the ferments, and vitiating the maſs of blood.

And theſe Conſumptions which are radically Scorbutick, are not cured with that Method and Medicines which are preſcribed by the Ancients, and is the common practice in theſe dayes; as Aſſes milk, Jellyes and reſtaurative Broths; with which we ſee daily, how many linger and pine away, under the diligent uſe of ſuch means: but the main of the Cure lies in *Anti-Scorbutick Medicines*, ſuch as are radical, and apply to the vital principles; that evacuate the Scorbutick matter, tranſpire putrid exhalations and vapors, and roborate the faculties; and then nutrition will come on apace. But I ſhall be brief in this point, becauſe I would not anticipate my Diſcourſe in another Treatiſe.

Examination of Opinions concerning the Nature of the Scurvy.

BEfore I explicate the nature, quiddity, or eſſence of this Prothean Diſeaſe, I ſhall firſt recite the judgments and determinations of the moſt learned and eminent Phyſicians that have writ upon this Subject, to whom the moſt of our age do adhere, and

imitate their practice in the Cure. *Sennertus* gives this definition or deſcription of it.

Scorbutus eſt prava & occulta qualitas, ſeu diſpoſitio, toti corpori, præcipue vero viſceribus nutritioni dicatis impreſſa, ab humore melancholico craſſo, ſeroſo ſeu ichoroſo, peculiari modo corrupto orta; cum ſpontanea laſſitudinis & gravitatis, in cruribus præcipuè, ſenſu; pectoris anguſtia & reſpirationis difficultate, gingivarum corruptione, & oris graveolentia, ac maculis purpureis in cruribus inprimis, aliiſque morbis, ac ſymptomatibus plurimis ab eadem cauſa pendentibus, conjuncta.

He ſaith, It is an evil occult quality, or diſpoſition, impreſſed upon the whole body, chiefly the Parts deſtinated for nutrition, ariſing from a groſs melancholy, or ſerous ichorous humour, after a peculiar manner corrupted, with laſſitude and heavineſs, *&c.*

This Definition looks imperfect and unſatisfactory.

An evil occult Quality.]

Here's a *ne plus ultra* to our enquiry, if we would ſit down here, and be contented only to know, that we know not what it is; an occult quality.

A Quality.]

Here he makes the Diſeaſe to be *accidens*, when as it is *ens ſubſtantiale habens propriam radicem in vitali principio.*

Ariſing

Arising from a groſs melancholy, or ſerous ichorous humour, after a peculiar manner corrupted.]

To find out this groſs melancoly, or ſerous ichorous humour, peculiarly ſo corrupted, is the ſame task as to find out the occult quality; this is *ignotum per ignotum*, to deſcribe one unknown thing by another. The *Scurvy* does not ariſe from a groſſe melancholly; that's a groſſe error, or a ſerous ichorous humour: but if the Scorbutick, depraved humour may go under thoſe denominations, they are the effects of the *Scurvy* and not the cauſe; you muſt dig deeper to find the radix of the Diſeaſe.

Chiefly the parts deſtinated for Nutrition]

Here he ſaies the *Scurvy* is an evil diſpoſition impreſſed upon the Parts for Nutrition; but I muſt ſay it is chiefly ariſing from the Parts diſtinated and appointed for Nutrition: which differance is as great, as between the *terminus a quo*, and the *terminus ad quem*.

Impreſſed upon the whole body.]

Here is the Diſeaſe in *facto eſſe*, and its progreſſe, but from whence it ſprung as yet is not diſcovered; you muſt return back and trace it farther, if you will ſee it *in fieri*, in its generation; *in radice*, and the womb from whence it ſprings; and that not from

a melancholly or ſerous humour; the Diſeaſe is not ſeated in *excrementis*, but in *vitalibus principiis*: for, as ſanity or health conſiſts in *vita integra*; ſo the Diſeaſe, *in ipſamet vita oblæſa*, and therefore health and ſickneſs *in eodem hoſpitio vitali degunt*, ſucceſſively dwell in the ſame Manſion.

Morborum & mortis ſeminaria, vitalibus principiis cohabitant.

Ecthius in his Epitome of the *Scorbute*, deſcribes it thus.

Scorbutus eſt morbus Splenis aliquando obſtructi, aliquando intemperati, aliquando cum incipiente Scirro, qui præpedit ejus attractionem, ac conſuetam atribilariæ redundantiæ ſequeſtrationem, ex hepate veniſque, eoque humore univerſum corpus vitiat, ſed peculiariter craſſiore feculentia crura contaminat, atque evaporanda acredine gingivas inficit.

He ſaith, the *Scurvy* is a Diſeaſe of the Spleen, obſtructed, diſtempered, or hardened, which hinders the attraction and ſeparation of abounding Melancholly from the Liver and Veins; by which humour the whole body is vitiated, the groſſer part affecting the thighs, the thinner acrid part the gums.

A Diſeaſe of the Spleen obſtructed, diſtempered or hardened.]

Here the eſſence of the Diſeaſe is ſet forth and

and defined, *per effectus ſeparabiles a morbo*; by effects which may, or may not be, and the *Scorbute* in being: and it is abſurd to define a thing eſſentially, by effects which are but reſults *à poſteriori* and ſeparable; and that which is an effect cannot be conſtitutive, the *ratio formalis* of the thing from which it doth proceed.

Which hinders the attraction and ſeparation of abounding Melancholly.]

Here the *Spleen* is made a place of reception and ſink, to drain away excrementicious Melancholly from the Liver and Veins; an inferiour Office for ſo noble a part; nor is it fabricated or ſituate conveniently for ſuch a uſe; having no ample cavity for reception, nor a fit paſſage for emiſſion of ſuch an excrement, being intertexed variouſly with ſmall veſſels, having inſertions into each other, and doors of communication, argues a place of elaboration, and grand affair, not a draught or ſink for venting an excrementitious humour: if it had been deſtinated for ſo mean ſervice, why was it contrived with ſo many arteries, that no other Part is furniſh'd like it, but that it was appointed for higher purpoſes and deſigns, and therefore is plentifully ſtock'd and enriched with vital ſpirits. More might be ſaid to take off this

this aſpertion from the *Spleen*, but let this ſuffice at preſent.

Brunerus in his Tract of the *Scurvy* deſcribes it thus.

Proprie hic morbus eſt affectio lienis, in quo a oervato & leviter putrefacto humore melancholico, qui à ſanguine ſeparatus ad lienem tranſmittitur, pars tenuior ſeu efferveſcens, effertur ſurſum & obſidet gingivas, tanquam tenerrimas oris partes, & putredini maximè obnoxias, eaſq; inficit & erodit, imo etiam emollit: craſſior decumbit ad crura — He ſaith, this diſeaſe properly is an effect of the *Spleen*, in which a putrid melancholy humor is accumulated, ſeparated from the blood, and tranſmitted thither.

He makes the Spleen to be *ſedes morbi*, the part primarily affected, and yet the peccant humour is only tranſmitted thither; and ſo it is but a part recipient, as other parts of the body are; *pars infeſta*, not *primariò affecta*, from whence it doth ariſe.

The thinner part is carried upwards, and infects the Gums; the groſſer ſettles downwards, and affects the Thighs.]

This diſtinction of thicker & thinner parts is frivolous; for that degenerate Scorburick diſpoſition of the Stomack, whether the depraved matter lodged there be thick or thin, it will affect the mouth and gums, becauſe the

ſtomack

ſtomack & mouth have one membrane lining both the parts; and therefore when the ſtomack is foul, the mouth hath a bad reliſh, and an unſavoury taſte, (which is moſt perceived in a morning after digeſtion is paſt;) and let any diſguſtful thing come into the mouth, the ſtomack nauſeates preſently, and is ready to vomit, although it be not ſwallowed down; and this is by reaſon that the mouth and ſtomack have one membrane inveſting both the parts, that the one cannot be affected but the other immediately conſents and participates, by reaſon of the continuity of the membrane; which is more or leſs manifeſt according to the greatneſs of the cauſe: So that thickneſs or thinneſs of the matter is not to be taken notice of, but the effect's the ſame be it thick or thin.

And for that he ſaith, the groſſer part affects the thighs, the reaſon is as light as the former, though not to be refelled by the ſame Argument: I ſhall not anticipate my intentions in another place, but refer you to a future opportunity in the diſcourſe following, where this point is cleared.

Eugalenus in his Book of the *Scurvy* treats largely of this diſeaſe, in whoſe foot-ſteps moſt Writers ſince have trod, or digreſſing but a little from his Opinions, have relied on

on him as the beſt guide in tracing this Diſeaſe.

His Obſervations are many in his own Practice, upon ſeveral perſons variouſly afflicted with this diſeaſe, and brings in ſeveral infirmities complicated with it, worth your reading.

Notwithſtanding the *baſis* and foundation that he layes, whereon he makes this diſeaſe to be founded, is not firm; and that is *Humoris Melancholici exuberantia*, abounding Melancholy: to which ſomething hath been ſaid already that I ſhall not repeat, and more to be ſaid in another place, in ſatisfaction to this error.

And in his Determination of the internal cauſe and generation of the *Scurvy*, he delivers his judgment in ambiguous wavering terms, not poſitively and reſolvedly; but with ſome kind of diſſatisfaction and uncertainty: his words are theſe, that you may not think I traduce him.

Interna hujus morbi cauſa, Melancholici humoris exuberantia cenſetur, ex jam dicta vitæ victuſque (ſcilicet inordinati) ratione acquiſita: qui circa lienem & hepar, vel intermediis inter hæc & ventriculum ſpatiis, vel in ipſis etiam venis, quod puto, coacervatus; propriam & huic morbo familiarem corruptionis formam ſubit, qua adjacentia, vicinaque viſcera, ſua vel ſubſtantia,

ſtantia, & contactu, vel qualitate & fumis depravat, naturalem eorum temperiem corrumpendo, donec in contagii communionem conſentiant: Where you may obſerve by *cenſetur, vel, puto,* his Determination with hæſitation and uncertainty.

In finding out the *Scurvy*; for his Diagnoſtick ſigns, the Pulſe and Urine are his two great diſcoverers; that in moſt of his Obſervations the one or both confirms his Opinion, and relies upon their ſignification: both which are very uncertain; for, there is no particular Pulſe or Urine peculiar to this Diſeaſe, but almoſt all Pulſes and Urines may be in Scorbutick perſons, as moſt Diſeaſes may be complicated with it: and therefore their judgment is very fallible and uncertain that depend on theſe ſigns.

Others there are who have written Tracts of this diſeaſe, as *Ronſſeus, Wierus, Sal. Albertus, Martinus*; whoſe Judgements and Opinions are involved and agree in the main, with thoſe already recited; that what hath been ſaid in caſtigation of their errors ſufficeth for theſe, that I need not ſpend time in examining them apart: nor have I recounted their failings, intending their diſhonour (whoſe names I think worthy of memory, for their Learning and Labours in the Medi-

Medicinal Faculty) *humanum eſt errare*: but that it is the duty of every one, to examine the Principles and Tenents of our Predeceſſors, and not ſubſcribe to the Authority of any, when a clearer light of Reaſon, confirmed by Experiments and due Obſervation, commands a receſſion from their Opinions and Practice.

Amicus Eugalenus, amicus Sennertus,
Sed magis amica Veritas.

Prole-

Prolegomena.

Induction to the knowledge of the SCURVY.

BEfore I come to define the nature of the *Scurvy*, its matter and manner of generation and germination, I muſt premiſe ſomthing concerning the Office of digeſtions, for the clearer apprehenſion of what ſhall be thence deductively aſſerted; leſt I taking that for granted, which others in that action or office deny, it will be objected I ſtate my poſitions upon falſe ſuppoſitions, and ſo denying the baſis of my Reaſons, will think they have ſatisfied the Argument and evinced.

I ſhall therefore ſurvey the digeſtive offices in the regularity and irregularity of their actions, defections, and erros, aſſign their cauſes, and draw my concluſions *ad punctum*, to concenter with my intentions and ſcope aimed at.

Meat being received into the ſtomack, muſt ſuffer a tranſmutation there in the firſt labo-

laboratory and preparatory Office, for nutrition of the body : The principal agent in this work, is the ſtomachical ferment ; this ferment by its *inciſive acidity penetrates, rareſies & volatiſeth* the food, and tranſmutes it into *Chyle*, or white juce : That which before was fixed, groſs, hard or tough, is made *volatile*, *rare* and fluid , which having obtained that *prævious digeſtion* and perfection proper for that place, the lower orifice of the ſtomack opens and gives it emiſſion, ſending it to the next Office of digeſtion for a new impreſſion.

Contrary to this doctrine have the ancient Phyſitians aſſerted, and built upon, as a ſure foundation, that heat is the principal efficient cauſe of digeſtion ; being induced to this opinion, from the ſimilitude of artificial concoctions and digeſtions : And finding humane bodyes to be actually hot, ſuppoſed by increaſing of natural heat , to fortifie the digeſtions ; and that the difference of digeſtions in ſeveral perſons, or the ſame perſon at ſeveral times , did depend and vary, from the degrees of heat, its debility and fortitude : but upon a due examination you will find it otherwiſe, and from the ſtrength of reaſon be forced to conclude thus.

1. That

1. That heat is a chief agent in the artificial preparation and prævious digeſtion of meat, before it be received into the ſtomack, whether in roſting, boyling, baking, &c. but not in the natural digeſtions of the body: For, nature in its principal operations works not primarily by the ſignatures and concomitant effects of life (as heat;) but by vital principles, as efficient primitive cauſes.

2. That the changing of food into *Chyle* is a fermental tranſmutation from a vital principle, not an impreſſion of a ſubordinate inſtrument.

3. That digeſtion in humane bodies, is accompanied with heat, though not the proper effect of heat.

4. That internal natural heat by its own power and peculiar efficiency, makes not a digeſtive tranſmutation, but is a concomitant of vital operations, contributing *inſtrumentaliter & equivocè*, to various effects; and is ſubſervient in the ſeveral digeſtions diſtinct from each other.

5. That extraneous and additional heat does excite the vital principles to operation, and is aſſiſtant *inſtrumentaliter & excitativè*, in performance, *propter ſymbolum qualitatus.*

6. That heat, *quatenus* heat, acts *univocè*,

alwaies producing the ſame effects : but as it is the inſtrument of various efficient cauſes, concurs in the production of various heterogene effects; as alſo in reſpect of divers objects upon which it acts.

7. That the variety of heat in ſeveral bodies are but gradual differences ; but diverſity of digeſtions are from formal diſtinct proprieties.

8. That the gradual difference of heat in divers perſons ; or in the ſame perſon at ſeveral times, do ſignally teſtifie the ability of the vital principles in their vigour *à priori*, in their eſſential cauſes; or *à poſteriori* in their manifeſted operations *Claudicari*, to be impedited or depraved accidentally.

9. That heat acts not as principle inſtrumentally in the ſtomachical digeſtion, but ſubordinately inferior to a ſuperior manifeſt quality, more immediately the organ of the vital principle or primitive cauſe of digeſtion : For, heat may be ſufficient, yea, abound, and digeſtion weak or depraved (as in Feavers) but the other cannot be in its rectitude and vigorous, but the digeſtive faculty muſt be ſtrong and unblamable.

10. That variety of appetites, ſuting with and deſiring ſome kind of meats, but refuſing and rejecting other as diſſentaneous and diſguſtful, ariſeth from the peculiarity and

and ſingular propriety of ſtomachical ferments, and not the gradual diverſity of heat: For, that which is principal in operation is alſo principal in election of the proper object of that faculty, embracing and coveting what is moſt ſuteable and agreeing, but repugning and ſhewing averſion from what is diſcordant and diſagreeing, by an innate power and prerogative, as ſupreme moderator of that facnlty.

11. That the digeſtive faculty in fiſhes, being of another region, is not accompanied with heat; becauſe their vital principles do differ *toto genere* from Land-*creatures*: And therefore heat is not neceſſarily required as a principal agent, or inſtrument, in digeſtion; but ſhews it ſelf as a diſtinguiſhing character of vitality; yet not vainly or barely ſo, but uſefully where it is.

Hence it appears from theſe *Theſes*, with their connex'd Reaſons, that heat is not the primary efficient cauſe of digeſtion, but an emanative accident, or characteriſtical concomitant of vital principles, inſtrumentally ſubſervient in the digeſtive faculties; and therefore I muſt reſt upon another *baſis*, more firm in Reaſon, and aſſign a vital principle the parent of digeſtive tranſmutation ſpecifically diſtinct in every digeſtion: which that you may the better underſtand

what they are, I ſhall divide and diſtinguiſh them into theſe following Propoſitions.

1. That the primary efficient cauſe of digeſtion, is the ferment of that digeſtive Office; which is a vital principle, endowed with a tranſmutative power (by way of ſimilitude aſtral or influential) diſcharging its vertue upon the object-matter to be wrought upon or digeſted.

2. That the ſeveral digeſtions have peculiar diſtinct ferments, acting ſubordinately in their own ſtations, until aliment be brought to its height of perfection, for nutrition of the body.

3. That theſe ferments are primitive eſſential cauſes, and therefore *à priori* indemonſtrable; but diſcover themſelves *à poſteriori* in their diſtinct operations and effects.

4. That the impreſſions of the ſeveral ferments upon their alimentary objects, are ſo diſtinct, that their productive alterations are alien, diſſimilar and oppoſite, yet conducing to one ultimate intention, the nutrition and conſervation of the body.

5. That the producted alteration of the precedent digeſtion, if not ſubdued and changed by the ſubſequent in its paſſage, is hoſtile, injurious, and a morbifick cauſe; if it ſubmit not to the power and government of that Office, through which it hath tranſmiſſion, by

by receiving the tranſmutation and character of the place; ſo the *acide cremor* of the firſt digeſtion is changed into a *ſaline nature* in the ſecond; elſe gripes in the bowels and fluxes do enſue.

6. That the emanative influential power of the ferments is abſconded in their cauſes (becauſe vital principles) but detected by aſſuming ſimilar homogeneous manifeſt qualities, ſubſervient to their intentions, and inſtrumental in their operations, do ſhew the diverſity of their natures, and what they are.

7. That the inſtrumental qualities of digeſtion are indiſpoſed and unfit, by their intention or remiſſion, being vitiated and depraved from their own natures and proprieties, by improper diſcordant food, carrying in their natures alienating and hoſtile qualities; or ſimilar qualities in exceſs, advancing the fermental qualities to a luxuriant injurious exaltation: as pricking and gripes in the ſtomack from acide Juices, as of Lemmons, *&c.*

8. That errors in digeſtion may ariſe from the depravation, enervation and decay of the ferments: or the indiſpoſition of their inſtrumentall qualities and organs by which they act; or the intractability, diſcordancy and unfitneſs of the object--matter to be wrought upon.

9. That the vital principles, by provocation from unnatural bad cuſtoms, are thruſt and enforced from the conſtancy and regularity of their operations; thence grow diſordered, debauched and habituated in diſobedience to the inſtitutions of Nature; do hardly and with difficulty return and be reduced, unleſs coacted by prevalent good means, and regular care for their reduction and reſtoration.

10. That the vital principles, without violence offered, or diſturbance, *ab extra*, from injurious bad cuſtoms and irregular living, do *deficere in radice*, ſpontaneouſly fall off and deſiſt, ſooner or later according to their ſtrength and radication *ab ortu*, in their firſt plantation and initiation: and therefore it is that ſome in the ordinary courſe of Nature (though irregular in living) do outlive, and have their faculties perform vigorouſly of longer duration, than ſome others more regular and conformable to the Laws of Nature; becauſe the difference is great in the Principles of their Nature, and foundation of their beings.

11. That *Diætetick* errors, as in meat and drink, ſleeping and watching, motion and reſt, paſſions of mind, *&c.* do ſo diſcompoſe and diſorder the vital Principles in the government of their Offices, that their ſtrength and

and vigour is thereby impoveriſhed and abated, their duration ſhortned, and haſtens them to a period of extinction: for, as vital Principles are radicated and eſtabliſhed by Nature, ſo are they beſt kept and longeſt preſerved, by that courſe and method which Nature hath enioyned for their tuition and conſervation; but being tranſplanted out of their genuine and native regularity, by incongruous and unnatural Cuſtoms, they degenerate, decay, and are of ſhorter duration, much ſooner declining and terminating their beings, as more fully is ſet forth in *Tutela Sanitatis*, therefore I forbear here.

What the Scurvey is, its eſſential conſtitutive Cauſes and manner of Generation.

HAving determined the uſe and office of the digeſtive ferments, their manner of operation, and ſpecifick diſtinction from each other, their divers ſubordinate effects conducing to one ultimate intention, their declenſions and durations: which being premiſed and rightly underſtood, the Nature of the *Scurvy* in its eſſential cauſes and manner of Generation will more clearly be detected,

and made obvious to reaſonable capacities; and to facilitate your apprehenſion and retention, to prevent miſtakes or cloudineſs by a long dependant concatenated diſcourſe, I ſhall aphoriſtically deliver my opinions, and divide them into morſels, fit for your reception and more eaſy digeſtion, which you may take thus.

First, Negatively.

1. It is not one univocal homogeneous preternatural Humour, the *materia ex qua* that generates the *Scurvy*; for as the Symptoms and concomitant Effects are various, ſo is their material cauſe different & various.

2. It is not melancholly degenerate and depraved, acquiring a ſpecifick malignity (as moſt *Phyſitians* I meet with in Print do affirm) that is the material cauſe of the *Scurvy*: for (*a ſignis diagnoſticis*) admit there were ſuch a melancholly humour depraved and ſpecifickly malign, this ſpecification would determine it to ſome certainty, and confirm it to ſome diſtinct diagnoſtick ſigns, indubitably declaring its peculiarity and ſeparation from others; for there muſt be ſome ſpecifick diſtinguiſhing character which neceſſarily muſt accompany ſuch a ſpecifick malignity; but there is none ſuch: for a man is adjudged to be Scorbutick, with looſneſs of Teeth and without, with ſpots or without ſpots; and

and ſo likewiſe of the other ſigns, in their abſence and preſence: and the Symptoms are ſo various that they contradict and oppugn one another in their declarative ſigns, that they own diſtinct cauſes, not one peculiar malignity.

Secondly, The diverſity or difference of the ſcorbutick ſpots do argue variation of the material cauſe, and not one Specifick malign humour: for, if you judge of temperaments by colours, making them one ſort of diſtinguiſhing Characters, (as you do) ſaying this perſon is Phlegmatick, becauſe pale; and that Sanguine, becauſe roſy; and this Cholerick, of paliſh yellow: as alſo of preternatural tumors, ſaying this is a *Phlegmone*, that *Eryſipilas*, or *œdema*, *&c.* from the variation of their colours and external appearance, aſſigning ſeveral humours and complication of humours for cauſes; then why not various commaculations and diſcolourations in parts, as well as various extuberatious, ſhould challenge divers material cauſes, ſince they differ but *ratione quantitatis*, in the quantity of peccant matter, the one hath more, the other leſs; and ſometimes theſe ſpots do germinate and ſwell into Scorbutick tumors *ex abundanti materia*, from encreaſe of the ſame depraved matter, and have their variations and denominations as other preternatural tumors have.

A juvantibus & contra.

If a melancholy humour be the foundation of this diſeaſe, then Purgatives that attract Melancholy (as you ſuppoſe) would prevent this diſeaſe, or eradicate it; but you may purge and purge Spring and Fall, and yet the *Scurvy* ſhall come on and prevail: but if it be Melancholy degenerate and malign, as you ſay, then Sudorificks would be the grand oppoſers of this diſeaſe; but neither Purgatives nor Sudorificks, nor both, are the adequate Medicines of this Diſeaſe, yet both uſeful *à poſteriori*, applied to the Effects and Products of it: but that which unhingeth this Diſeaſe, ſtops the ſpring, prevents or eradicates it, roborates the faculties intentionally and primarily, reſtores them to integrity and priſtine vigour in the performance of their functions and duties.

A Cauſis antecedentibus externis:

Certain Climates, Regions and bad Airs are procuring and promoting Cauſes of this diſeaſe; not that we can imagine they ingender Melancholy more than other places, but becauſe they are infeſted with noxious fumes and vapours, which ſurrounding and being drawn into the body, commix with the Spirits, and do *labefactare vitæ principia*, debilitate and deprave the faculties in their operations, from whence Scorbutick effects do enſue.

But

But you may ſay, A ſedentary, ſtudious and melancholy life doth often breed the *Scurvy*, and therefore it muſt needs be a melancholy humour the material cauſe and foundation of this diſeaſe. To which I anſwer; That a melancholy inactive life doth breed the Scurvy, but how? not to conclude from thence that it is a melancholy humour degenerate and malign; but becauſe by ſuch a condition of life the vital Principles do receive much prejudice, decay, and fall off from their functions; for mirth and an active life do roborate all the faculties, keep them vigorous, the ſpirits being chearful and lively in the performance of their duties, but by the contrary are languid, debile and inſufficient, from whence many inconveniences and prejudices to the body do enſue, as you may ſee enumerated in that Book called *Tutela Sanitatis*.

But you may further ſay, The Spleen being the ſeat of that paſſion, is chiefly affected and injured thereby, and therefore it muſt needs be a Splenetick luxuriant humour.

That a Melancholy Life doth debilitate and fruſtrate the Spleen in the rectitude of its office, I agree; and not the Spleen only, but other principal parts and offices of digeſtion alſo: for, if Melancholy ſeize and fix

fix the ſpirits, makes them torpid (as it is the property of it ſo to do) and the ſpirits are principal agents in all the faculties; then not the Spleen only is prejudiced, and a ſplenetick humour onely that abounds, but all parts do participate of the injury idiopathically; and all the digeſtions are vitiated, and their ill effects do appear Scorbutical, and variouſly complicated, as their ſeveral actions and offices are various.

Having ſhewed you negatively, and determined that the Scurvy is not what ſome have ſuppoſed it to be; I ſhall now poſitively ſet down what it is, in theſe following *Theorems*.

1. That the Scurvy is generated by the conjunction or conſpiration of divers cauſes; yet disjunct in their cauſation, ſubordinately and diſtinctly contributing to a Scorbutick deformity: for, although the deficiency of the firſt digeſtion lay the foundation, yet it is not compleated ſo as to challenge the denomination of the Scurvy, until by addition from the irregularity and depravedneſs of other parts.

2. That the Scurvy is a complication or concatenation of diſeaſes, conſpiring to the making up of its deformity and *Protheau* ſhapes; not ariſing from a ſingle diſeaſe, or any ſolitary cauſe: for, as the variety of

ſymptoms

ſymptoms and products do appear in ſeveral parts, diſſimilar and unlike, being the effects of ſeveral inordinate faculties; muſt of neceſſity challenge and own diſtinct immediate cauſes, as the parts wherein thoſe faculties do reſide, are diſtinct and ſeparate in place and office.

3. That the difformity of the Scurvy, in the diverſity and diſſimilarity of ſymptoms, ariſeth from the complication of errors in the digeſtions, and variety of parts thereby affected and drawn into conſent.

4. That the individual variegation of the Scurvy ariſeth from the peculiar aſſociation of cauſes, and *idioſyncratical* propriety of particular perſons, producing ſuch and ſuch ſymptoms, which in no other perſon you will exactly find the like: For, as ſound bodies in reſpect of ſanity, having a parallel equality and proportion in the whole; yet particularly and disjunctively collated there is great variety and difference; in ſtature, organization, complexion, inclinations, appetitions, performance of functions, *&c.* If there be ſuch variety of parts, properties, and operations in humane bodies in a ſtate of ſanity and integrity, which is uniform: then much more variety and diſproportion in a ſtate of declenſion and irregularity, which is deform and multiform.

5. That

5. That the Scurvy is generated *formaliter & essentialiter*, in the vital principles *ut ens invisibile*, not discerned by sence: But the effects and products are distributed, have their residence in all the parts, and are sensitive objects; as spots, pains, loosness of *Teeth*, putrid Gums, Tumors, Ulcers, *&c.*

6. That the *Scurvy* is planted *seminaliter & radicaliter*, in the digestions or digestive offices, whose ramifications, spread throughout the body, and are encreased *extensivè* more or less, according to the fortitude and debility of parts, to resist or consent and be depraved.

7. That the Scurvy encreaseth, or is worse *intensivè*, from the greater frustration of digestions and degeneration of the digestive matter, *ex causis antecedentibus quibuscunque*.

8. That the Scurvy is procured *occasionaliter*, by numerous and various *diætetick accidental causes*, seducing the vital principles to declension and deviation from their rectitude and integrity.

9. That the *ratio formalis*, quiddity and essence of the Scurvy, is defection and enormity of the vital principles; variously occasioned and procured. That the Scurvy ariseth *ab intro*, from hereditary propagation *in semine*, connatural with our constitutive principles: as also by degeneration and defection of the vital principles, spontaneously inclining through

through their natural inability longer to perſevere, and fragility of radication and connexion with each other: or is acquired and procured, *ab extra*, by contagion; receiving contamination by carnal coition, lactation, familiar contact, *&c.* from ſcorbutick perſons.

10. That the Scurvy is not reſtrained to any certain ſymptoms either in quantity or quality, or univocal material cauſe; but is various and equivocal, as to the material products, by degeneration and complication; as alſo unlimited in the ſymptoms.

11. That the parts affected *primò & principaliter*, primarily and chiefly contributing to the pravity of this diſeaſe, is the Stomack and Spleen; for that theſe two parts are principal members in chylification and ſanguification; the diſcharge of which offices in integrity and perfection, maintains our health and vigour; but by their deficiency and depravation, lay the groundwork of this diſeaſe; the alimentary *ſuccus*, and vital ſtream, from thence being impure and degenerate.

12. That Scorbute ſpots ariſe from impediment, vitiation, or extinction of the laſt digeſtion or aſſimilation, and that *ratione objecti deturpati; vel facultatis tranſmutativæ deficientis:* either the alimentary object is depraved and unfit, or the aſſimilating faculty is languid, deficient or extinct.

13. That

13. That ſpots appear chiefly upon the Thighs and Leggs, not from the gravity of their material cauſe and ponderous propenſion of groſſer matter downwards, as is commonly alledged for the reaſon; but becauſe ignoble parts are more weak and debile in their aſſimilation, being more remote from aſſiſtance and ſupply of vital ſpirits, have firſt the tokens of defection. And further; not the lower parts only are ſo affected, but the ſuperior parts frequently, as Arms and Shoulders, from the ſame cauſe, do bear the ſame characters, not diſtinguiſhable by tenuity and groſſneſs of humor.

14. That Scorbutick pains are cauſed from alien qualities, ariſing out of the degenerate matter in the parts ſo moleſted; or from ſtomachical acidity tranſmitted unſubdued; from defect or debility of the ſecond digeſtion, or its own luxuriant exorbitancy, reſiſting tranſmutation and obedience in its paſſage.

15. That *pro ratione corporis perſpirabilitatis, plus minuſve, ſcorbutus variatur:* As the body is perſpirable or impervious, more or leſs is the Scurvy varied, intended and remitted in the ſymptoms: And therefore the *Craſſities*, impenetration of the skin, and conſtipation of the pores, prohibiting tranſpiration, is a partial organical cauſe of preternatural

ternatural ſpots, and makes for their continuance and duration: For, as the body in its natural good ſtate is tranſpirable, giving emiſſion to what is ſuperfluous, remaining after the laſt digeſtion: on the contrary, the reſtraint thereof by congeſtion, begets commaculations and defædations of the skin, tumors and apoſtumations, one or other, *pro magnitudine cauſarum.*

16. That although the Scurvy, *eo nomine*, is not of long ſtanding, and unknown to the ancient Phyſicians under that title, and the diſtinguiſhing characters that we denote it by; yet the diſeaſe *in ſpecie* is antique, though *in individuis* not ſo frequently then, nor perhaps characterized altogether alike, as we now diſtinguiſh it: For, as humane bodies do decline in theſe latter dayes, and degenerate from the priſtine vigour of the Ancients in all the faculties and abilities of body, by reaſon of intemperance, and various manners of abuſive living, tranſmitted *in ſemine* from generation to generation; ſo likewiſe, and for theſe cauſes, diſeaſes do not continue alike and certain in their ſignatures, but have their variations, and complications different, which occaſions new names, though the diſeaſe be the ſame in its eſſential conſtitutive cauſes and manner of generation.

Preſervation from the Scurvy, and to be obſerved in the Scurvy.

IN the due Regiment of Health, and protection from Diſeaſes, you muſt conſider and know that all things which belong, and are neceſſary for the preſervation of the Body and ſupport of Nature; that they alſo may be the antecedent procuring cauſes of ſickneſs; as alſo the fomenting and aggravating cauſes of diſeaſes already generated: as when contrary to the law or diſpoſition of our peculiar natures, they are applyed or uſed unſeaſonably, immoderately, incongruouſly, or any wayes unſuitably to our nature and condition of body: And therefore, both in the time of Preſervation and Curation they are to be regarded.

And ſince there is not a moment of time in which we do not ſtand in need of air; and that, being conſtantly drawn into the body, muſt needs make for, or againſt the continuance of health, according to the conditions and properties it is pregnant with.

Wherefore in preſervation from the Scurvy, it is of no ſmall concernment the air and climate that you live in, to diſpoſe or defend you from it: the nature of the air is ſuch

ſuch in ſome places, that few there are not tainted with it, and this as a principal cauſe. And therefore in *Holland*, *Denmark*, *Sweden*, and ſuch places, this diſeaſe is moſt common; and chiefly in the Fenny and Mariſh parts: for that a moiſt foggy cold air is apt to engender this diſeaſe, or encreaſe it; becauſe the ſpirits thereby are clogged and fixed, dull and inactive; from whence defects in fermentation, humours incraſſated and obſtructions, the pores occluded, and tranſpiration prohibited.

But a warm, dry, ſerene air, makes much in the preſervation from the Scurvy: the ſpirits thereby are kept more vigorous, lively and brisk; humors attenuated, volatiſe, and freely circulating; the pores more open and perſpirable, giving emiſſion to excrementitious vapours unprofitable and hurtful to be reſtrained; and all the parts more free in their communications and ſubſerviency one to the other.

Thoſe that retire themſelves voluntarily to a ſtudious ſedentary life, or are confined to a cloſe chamber-air, are thereby diſpoſed to this diſeaſe; or much aggravated and encreaſed, if already they are ſcorbutick, more eſpecially if melancholy be their companion: and where the air is impure, not to be avoided, as in great Cities, correct it ſomething

by Art in your houſes, with wholſome fumes, eſpecially in moiſt cold weather: They that live in Cities, eſpecially ſome parts thereof, more cloſe and noiſome than others; as in narrow ſtreets, lanes and allies, are much prejudiced in their health. There is great difference in the place and parts of a City to live in; the broader ſtreets and places more open and airy, the wholſomer: and the outſide (*cæteris paribus*) near the freſh fields is better than to be crouded in the middle, provided no ſtinking ditches or dunghils be adjacent.

And here I cannot but take notice of *Bloomsbury* (the Right Honourable Earl of *Southampton*'s Propriety and Seat) for the beſt part about *London*, both for health and pleaſure exceeding other places: It is the beſt air and fineſt proſpect, being the higheſt ground, and overlooking other parts of the City. The fields bordering upon this place, are very pleaſant and dry grounds, for walking and improving of health; a fit place for Nobility and Gentry to reſide in, that make their abode about *London*; there being the Country-Air, Pleaſure, and the City-conveniencies joyned together: Now lately improved and built upon, and ſtill encreaſing with fair & well-contrived Buildings, a good addition and ornament to this City.

The

The next conſiderable in a regular preſervation from the Scurvy, is Dyet; which ought to be duly obſerved: for, as by convenient food, ſuitable and agreeable in all the requiſite circumſtances, quantity, quality, time and order: ſo on the contrary, by a diſproportionate and unſutable dyet, the faculties are diſordered and debilitated in their ſeveral functions, enclining to this or that diſeaſe, according to the nature and quality of the food, and other circumſtances that attend it.

And therefore ſome kind of meats and drinks do diſpoſe, and are the antecedent cauſes of this diſeaſe; as alſo do cheriſh and help to maintain it where it is already generated, although procured firſt by other cauſes.

The groſſer meats, and ſuch as do not eaſily digeſt, are to be avoided; but light meats, and ſuch as the ſtomack doth well agree with, covet, and digeſt beſt; keep to ſuch.

Milk, and Milk-meats, in a foul body do ſoon alter and degenerate, and therefore injurious to Scorbutick perſons; but in clean bodies 'tis good food.

Broom buds, Capers and Sampire are good ſauce to your meat, helps the Stomack in digeſtion, and is profitable for the Spleen;

a part chiefly affected in the Scurvy.

Alſo Oranges & Lemmons, Barberries and Sorrel help ſtomachical fermentation, and are good. But old fleſh, dry and hard meats long kept, Rie-bread, and brown, eſpecially cruſts, fryed or boyled meats, are to be avoided: for theſe are more ſtubborn, do not ſoon yield to fermentation, nor beget good nutriment: as alſo ſalt-fiſh, and meats ſmoak-dryed, as hung'd Beef, Bacon, dryed Tongues, and ſuch like, are injurious, and promote this diſeaſe: But for variety of meats, and their qualities, you may ſee a Catalogue in my *Tutela Sanitatis*; therefore I ſhall not repeat them here.

For Drinks, take theſe Obſervations:

Drink not your Beer new, becauſe not yet fully purified by fermentation; but rather ſtale, well hop'd, clear, and reaſonable ſtrong, if your ſtomack be weak and declining.

And it is very conſiderable, of what Water your Drink is made; for that there is great variety and difference in the goodneſs of Waters, being impregnated with ſeveral qualities from the nature of Earth through which it paſſeth; and ſeveral accidents that happen to change Water from its genuine properties, and make it impure and unwholſom, by carrion, filth, and ſuch like admixtures that may corrupt it.

And

And from theſe cauſes many places are more diſpoſed to breed the Scurvy than others, from bad Water with which their Beer or Ale is made, and Meats dreſſed. And *Pliny* relates, that *Cæſars* Army by drinking of bad Water but a few days, had the ſymptoms of the Scurvy.

Ale I do not approve of; but White Wine and Rheniſh is good for you to drink a glaſs or two ſometimes, to open obſtructions, cleanſe and whet the appetite, and promote fermentation.

Sider alſo is good drink, if it be made of the beſt Apples; as Pippins, Pearmains, and ſuch like; and that it be clear, having had good time to ferment, ſeparate, and purifie: but withall have reſpect to your ſtomack, that it be agreeable, and deſired by it: but if you have a cold, raw ſtomack, a warmer liquor will be more acceptable; as a glaſs of Canary ſometimes, to fortifie the ſtomack and help digeſtion, is agreeable to the moſt.

The next conſiderable for precaution of the *Scurvy*, is exerciſe and motion: which duly and moderately uſed is a good preſervative from this diſeaſe: a ſedentary ſlothful life makes the body to degenerate from its purity and vigour. *Corrumpunt otia corpus.*

From hence Defects in fermentation, humours incraſſate and obſtruct; the Spirits being torpid, dull and inactive, do not rarify and circulate the blood, as when by motion they are excited and ſtirred up to their duties and performances; by ſeaſonable exerciſe the digeſtions are ſtrengthened, obſtructions opened, and evacuations more duly performed: and ſince an idle Life doth procure and promote this Diſeaſe, you muſt account it as your enemy, to avoid it.

And like to this is the indulging of ſleep unſeaſonably, beyond its limits and due times, from whence neceſſary evacuations are reſtrained and put by their due accuſtomed times; and ſuperfluous humours accumulated and lodged, that otherwiſe Nature would have ſent forth profitably in good time; the ſpirits are made ſluggiſh, dull and inactive, and all the faculties injured.

But on the contrary, let not watching exceed its juſt times appointed by Nature; for from hence the inconveniencies are as great; eſpecially to ſuch bodyes as are lean and ſpare, or inclining to be conſumptive and hectical; by over-watching, the ſpirits are heated and tyred, the bloud degenerates and turns acrid or ſharp, leaving its balſa-

mick

mick nature, and is disposed to a colliquation or separation of parts; the vigour of nature is hereby abated, and the functions depraved.

Passions of mind, though in the last place accounted, are not the least, but principally to be regarded, and due order to be kept there for preservation from infirmities: for the Soul being the better and more noble part, from whose command and power bodily actions do proceed; of necessity if that be discomposed and disordered, the instrumental part must act irregularly and depravedly; and of all the Passions, melancholly and sadness do most dispose to this Disease, and aggravate it; the reasons are these:

The Soul in that Passion suspends and withdraws her influence and emanative vertue, which was wont to be enlarged and let forth into all the faculties, mediately by the spirits, her chief and approixmate Agents; and the Soul in this state and condition of sadness, being as it were lock'd up and straitned within her self, darkened and overspread with a cloud of melancholly, does not *emittere & emanare*, send forth her wonted quickning power; by which suspension the Spirits are disposed to cessation from their duties, whereby the faculties are enervated and deficient in their functions.

The

The *Spleen* which is accounted the ſeat of this Paſſion, is chiefly debilitated and impedited in its office; the ſpirits hereby are fixed and deaded, fermentation cohibited and reſtrained, from whence Scorbutick Effects do enſue; for that by the benefit of fermentation our food is decocted, deſerts its crudity and fixity; is raiſed and promoted to a ſtate of volatility, that it may be fit for nutrition and aſſimilation into the ſubſtance of the body: but if fermentation be deficient and wanting, neither chylification nor ſanguification can be good, but altogether depraved and vitiated.

But concerning the ſeveral Paſſions of the mind, and their various Effects wrought in the body, is ſet forth in my *Tutela Sanitatis*, to which I refer the Reader for ſatisfaction.

Determinations of the Scurvy, concerning the difficulty and facility of the Cure.

BEfore I enter upon diſcourſe of the Cure, to lay down fundamental Precepts and Rules upon which it doth depend, I ſhall ſay ſomething as to the poſſibili ty of the Cure

Cure in particular perſons, in whom there is a great difference; that by examination every one may give a rational conjecture of their own condition and ſtate in this Diſeaſe, and be ſomething ſatisfied of the difficulty or facility of their Cure before they undertake the Courſe and Method to effect it.

Many there are more curious and inquiſitive to know what their diſeaſe is, how dangerous, and whether curable, than they will be induſtrious afterwards for a Cure: If it be the beginning of a diſeaſe, and not very troubleſome, they contemn and ſlight it: if it be of long ſtanding and difficult to deal with, they diſpond and have no hopes to part, being ſo long aſſociated together; and then give themſelves the liberty of their fancies in the diſcipline and order of themſelves, whether it be good or bad, for or againſt their diſeaſe.

Others more rational in their actions, deſire a ſatisfaction concerning the nature and radication of their diſeaſes, and ſtate of their bodies, that they may order themſelves to the beſt advantage, and to oppoſe their diſeaſe with that ſtrictneſs and diligence, in the uſe of good means, as is thought requiſite for ſuch a Cure.

In ſatisfaction to ſuch which are Scorbutical,

tical, that you may know in what condition you are, and the ſtrength of your diſeaſe, and what poſſibility of Cure, whether difficult or more eaſie: Examine your ſelf by theſe queſtions.

1. What functions in the body are decayed and irregular, more or fewer; and whether ſuch faculties ſo injured, be principal, or of a lower degree: for, according to the number of functions diſordered and debilitated, is your diſeaſe better or worſe: and if they be from principal faculties, the worſe alſo: therefore look to the diſtinguiſhing Characters that belong to each Faculty, which will declare whether they perform regularly, or diſorderly and deficiently: the Characters of Rectitude are the common ſigns, when every part performs its office according to the cuſtome of Nature: the Characters of declenſion, and a depraved condition, are all ſuch as declare the contrary.

2. The duration and time, how long ſuch ſymptoms and ſigns have appeared and been manifeſt; for by how much the longer this diſeaſe hath been rooted in the body, by ſo much the more difficult it is to be eradicated; for that the vital principles have ſo long deviated from their rectitude and integrity, and are more difficult to return, by the

the length of time habituated to the contrary. The Scurvy in the beginning is of eaſie cure, and ſoon yeelds to gentle medicines, properly appointed, with due orderly cuſtoms; but after it is fixed and radicated firmly by time, ſtamping impreſſions of its depraved nature upon all the parts, is then more ſtubborn and difficult to be removed, and will require more time in the proſecution againſt, although with effectual Medicines.

3. Whether the Scurvy be hæreditary; that is, deſcended of Scorbutick Parents, or their Anceſtors: And here you muſt know, that the Scurvy hæreditarily derived, is worſe than that which is acquired by ill dyet, bad air, melancholy and unwholſom cuſtoms: for, if the Scurvy be worſe and more difficult to be removed in thoſe habituated to it, by length of time, acquired only by a declenſion and degeneration; then much more when it is radicated in the principles of Nature from the birth, and derived from their Parents or Anceſtors, it being then connatural to them *à principio*.

4. What ſex, Male or Female: the ſex makes ſome difference in the facility or difficulty of a Cure; it being worſe in Women, who are more obnoxious to the prejudice of this diſeaſe than Men.

First,

First, Becauſe they are of a weaker nature, more apt to degenerate and accumulate ill humours; whoſe conſtitutions are ſooner changed, being more expoſed by ſuch a feminine debility, not ſo able to reſiſt the procuring and occaſional cauſes of this diſeaſe, as maſculine vigour, and fortitude of their vital principles.

Secondly, By reaſon of their accuſtomed courſes in Nature which are apt to be ſuppreſſed, decreaſed, qualitatively altered, or be diſordered in time, that Nature hath appointed for that purgation, which brings much detriment; and this happens to Women from ſmall occaſions ſometimes; eſpecially infirm and diſeaſed bodies, which aggravate and promote their other infirmities, or inclination to ſuch.

Thirdly, In reſpect of Child-bearing and the weakneſſes that attend ſuch a condition, which decay and abate their vigour and ſtrength; and in the time of their going with Child, the Scurvy doth prevail very much; partly for ſome of the preceding reaſons, as alſo that in ſuch a condition they cannot ſo well oppoſe the diſeaſe by that diſcipline and order as is required: and ſeveral I have obſerved to die in Child-bed by Scorbutick Feavers, and ſome ſuffocated ſoon after a probable good delivery, by a ſudden and great fer-

fermentation, occaſioned from the preceding Labour, and extraordinary internal motions.

5. In giving judgment of this Diſeaſe, the age of the perſon is to be conſidered, whether it be in young or old: in old age the cure is more difficult by how much the older, becauſe the vital principles are declined in their vigour, and fall off from the integrity and rectitude of their natures ſpontaneouſly, from their proneneſs to deſiſt, and natural inability to a longer duration; and therefore are not to be reſtored, but may be retarded in their ſpeed of declenſion; their ill affects corrected and abated, not wholly prevented, being the inevitable conſequents of lapſed nature.

The Scurvy in Children argues an hereditary infirmity derived from their Parents, or the vital principles debile and weak in their initiation and plantation; or that their Nurſes were ſcorbutical, and tainted with this infirmity, from whom the Child hath imbibed and drawn-in impure nutriment, to corrupt the principles of its nature in the infancy and tender dayes, being then more apt to receive, and longer to retain any impreſſion, *quo ſemel eſt imbuta*.——

In all theſe Caſes the difficulty of the Cure is advanced; and ſince ſo great a prejudice

judice may arise to Infants from their Nurses, therefore there ought to be a strict and diligent care in the choice of them, and that by the approbation of an able Physitian before the Infant is committed to them.

6. The colour of *scorbutick* spots declaring this Disease, is to be regarded; for that such spots by how much they encline to blackness, so much the worse: denoting greater degeneration of the material product, or extinction of the assimulating faculty.

Quicquid est in effectu, præexistit in causa; arguing the vital principles to be very enormous and deficient; or the *materia ex qua*, and nutrimental object to be of a very depraved Nature not to be reduced.

7. That the Cure is more difficult, and will be longer in effecting to those that are irregular, live high, loose and careless; not observing laudable Customs, and such a Discipline as is required to oppose the Disease: as also to such, whose low condition and inability, constrains them to a bad dyet, inconveniencies and ill customs, which promote and aggravate this Disease also.

The Therapeutick or Curative part examined.

THe common method in curing this Diſeaſe, is carried on by theſe intentions: preparation of the ſcorbutick matter; opening of obſtructions; evacuation of the morbifick cauſe; and roboration of parts.

For the firſt intention, namely Preparation, it is performed (as they ſuppoſe) by medicaments that are attenuating and inciſive, and by a more peculiar property do reſpect the malignant Cauſe: and ſuch medicines are compounded of theſe ingredients, *Fumiterry*, *Spleenwort*, *Germander*, *Cichory*, *Borrage*, *Bugloſs*, *Harts-tongue*, *Enula-campane*, *Squils*, *Bark of Tamarisk*, *Cappar roots*, *Polipody*, *&c.* Of which decoctions are made, and drank ſome dayes before purging, to prepare the morbifick humour, and make it more fit for evacuation.

That ſome of theſe rightly uſed are good againſt the *Scurvy*, I do not deny; but under the notion of preparation, is a deluſion of judgment: Firſt, becauſe there is no poſſibility of reducing this degenerate ſcorbutick matter into a good ſtate and condition,

à privatione ad habitum non datur regreſſus. Ax.

Secondly, for that the humor which you intend ſo to prepare, is occult and unknown in its proprieties (by your own determination;) the preparation then is but a blind buſineſs, and a ſhooting at random.

Thirdly, for that there is no purgative which attracts *electivè*, this humor you intend thus to prepare: wherefore no preparation is available or beneficial, diſtinct from that which is antiſcorbutical and curative.

The ſecond intention is opening of obſtructions, and that is neceſſarily included in antiſcorbutical medicines, which are aperitive, rarifying, volatiſing and of a fermenting Nature: but if it be meant only as a previous diſpoſition to the Cure, I think it more nicely diſtinguiſhed, than neceſſary to be obſerved.

The third intention is evacuation of the morbifick cauſe; and that is ſuppoſed to be performed by phlebotomy and purgation.

Phlebotomy I cannot approve of (except there be a *plethora* urging) for that this Diſeaſe is generated and depends upon the defect of fermentation; which rather requires addition of ſpirits to help the laſſated *vires*, exciting and aſſiſting their wonted operations;

ons; not detraction and diminution: but *hirudines venis hæmorrhoidalibus appositæ*, for some persons may be profitable.

It fares with the Bloud, as in other Liquors when their Spirits are gone, flat and dead, they change their former nature, and degenerate; and all things that exhaust, depress or fix the Spirits, are promoters of this Disease: and I much wonder Phlebotomy, so frequently used upon slight occasions, perniciously sometimes and mortally; as in the eruption of the small Pox, more apparently, at such time when the blood is fermenting for a purification; detraction of bloud then abates the strength of Nature, by emission of Spirits; which ceaseth the ebullition, and checks Nature in the very height of contest, for expulsion of the malignity and virulency of the Disease but this *obiter*.

Purgation is appointed to be performed by such medicines as evacuate Melancholly, supposing that predominant humor to be the cause of this Disease; but if I should grant melancholly to be the morbifick cause, and that Purgatives do attract *electivè*; yet the process of the Cure is not rationally grounded; for that this melancholly (as you say) is degenerate and changed from its specifick known nature, into that which is secret and unknown; metamorphosed and

diſguiſed by occult properties, ariſing from its ſecret and new Nature: ſo that it is not the ſame, but another humour diſtinct from what it was before: and now you muſt ſeek for another Purger, peculiar and different from the common Purgers of melancholly.

And farther, here is a great miſtake, in taking that to be the morbifick cauſe, which is the morbifick effect: that excrementitious matter which is purged out, is but the product or effect of the Diſeaſe, not the cauſe; except it be occaſional, not eſſential and conſtitutive.

You muſt diſtinguiſh between the Diſeaſe, and the product thereof; depraved matter and excrements are the products of a Diſeaſe, and may be the internal occaſional cauſes of another Diſeaſe: but in reſpect of the Diſeaſe of which they are ſo a cauſe, they are external; that is, they are not the conſtitutive eſſential cauſes: for *Cauſæ conſtitutivæ & conſtitutum ſunt ſimul in eſſe*: but occaſional cauſes are antecedent and have priority of exiſtence: ſo likewiſe the product matter, or effect is diſtinct and ſeparate from the Diſeaſe; for that the Diſeaſe hath a real exiſtence before ſuch a production; and alſo after this degenerate matter is removed, unleſs otherwiſe obliterated; or that

that Nature *ſua ſponte* returns to her integrity and rectitude.

The laſt intention is Roboration, which is the perfection of the Cure, and precaution for the future; and this is ſo neceſſary that although the Diſeaſe make a ceſſation for a time, yet there will be a recidivation and recurrence: the parts being debilitated by the pravity of this Diſeaſe, will ſhew their propenſion to it; untill thoſe impreſſions be totally obliterated, and the parts reſtored to their preſtine vigour.

And this is not performed by dyet-drinks, Apozems, Syrups, and ſuch like heterogene languid medicines; but with ſnch as are purely defæcated from terenity, volatized, ſpiritallized, and graduated to a pitch of energy, ſymphoniacal with vital principles.

Having briefly diſcourſed the ſcope and intentions of the common method in the Cure of this Diſeaſe; I ſhall now give you ſome *Theſes curative*, deducted from the Theorical part of this work, founded upon the Doctrine delivered.

1. That the difficulty in curing the *Scurvy* does depend upon the principal cauſes in the digeſtive and diſtributive faculties, being more or leſs enervated, deficient or irregular; not from the contumacy of a me-

lancholly humor (as is alledged;) for, as the vitiosity and deformity of the *Scurvy* does arise from the complicated defection of the digestive and distributive faculties; so the difficulty also, or facility of the Cure does depend upon the possibity of restauration to their integrity and rectitude; and if the internal constitutive causes of the *Scurvy* be cut off and subdued, the symptoms and effects that from thence do depend, will soon dye and vanish, not being supplyed by their causes of generation and conservation: therefore it is not the contumacy of a producted degenerate matter that protracts, or makes the Disease incurable, but the difficulty of reducing the vital principles to their integrity and rectitude, being weakly or depravedly radicated, or habituated to enormity & irregularity, enforced by diætetick bad Customes; or promoted and continued by some unavoidable occasional cause.

Secondly, That an hereditary *scorbutick* disposition is not to be changed and altered in the radication; but will shew a propension and inclination suting with the peculiarity of its nature and principles: for, Nature depraved *a principio in principiis*, is not to be reduced, but will retain her vitiosity, being indivisible and inseparable from her self; nor is capable of reduction, having not had the principles

ciples of rectitude to return to.

Thirdly, That an hereditary *Scorbutick* diſpoſition, as to fructification and ſymptomatical production, may be prevented, retarded or leſſened; for that the ſymptomes and products which uſually attend this diſeaſe, are under the command, and muſt give obedience to a dietetick and pharmaceutick power and authority.

Fourthly, That the various ſymptomatical appearance of the *Scurvy*, and difference of ſcorbutick matter by degeneration in divers perſons, does not alwayes neceſſarily require variety of medicines, but will admit the ſame cure; for, although in the production and progreſſion of the diſeaſe, there is great variety; yet there is more certainty and unity in the eſſential conſtitutive cauſes, the ſpring or fountain from whence thoſe iſſue; to which rightly applied the cure will ſucceed, *reliquum ſupplente natura juvata.*

Fifthly, That the occaſional, or antecedent internal cauſes of this diſeaſe, by way of precaution; or the product matter and effects of this diſeaſe, *in primis viis* ſeated; may conveniently be removed by manifeſt evacuation: that is degenerate *Chyle*, which will not be reduced, but deprave and infeſt where it reſides, paſſes, and is tranſmitted; yet the ſpirits and ferments are chiefly to be

regarded, that they be kept in their purity and vigour, being the principles in each faculty: and this is performed *privativè*, by ſubducting what is offenſive and injurious; and and alſo *poſitivè*, by contributing an additional ſtrength, having ſome equality or proportion ſuting with their natures.

Sixthly, That purgation cannot eradicate, or take away the conſtitutive cauſes of this diſeaſe; but only carry off ſome of the producted ſcorbutitk matter which is not reducible, and is *remedium a poſteriori*: for the eſſential conſtitutive cauſes of the *Scurvy* are enormity and deficiency of the vital principles in their duties; which are to be reduced to their regularity and fortitude: but evacuation *per ſe*, reſpects the producted matter and effects, not the eſſential cauſes, but *per accidens*: and therefore that which does apply radically to the internal cauſes of this diſeaſe is ſymbolical and conſimilar with the vital principles, uniting with them, roborating and confirming them in their functions; and therefore they that lay all the ſtreſs of the cure upon evacuation, whether purging, vomiting, bleeding, or ſweating, as if that alone muſt do it, are much deceived and fruſtrated in their expectations.

Seventhly, That ſtrong purgations, offering violence to the vital principles, exaſperate and make them more irregular and defective,

fective, and thereby promotes rather than abates the ſtrength of this diſeaſe: But purgation or abſterſion rightly inſtituted (not every purge that makes you go to ſtool) is convenient and helpful in the Cure.

Eighthly, That Scurvygraſs, Watercreſſes, Brooklime, moſt frequently uſed for the *Scurvy*, in Diet-drinks, Syrup and Iuice, is not the ſpecifick remedy againſt the *Scurvy*; that is, challenging a peculiar propriety and ſingular vertue againſt this diſeaſe before other Medicines; but comes far ſhort of other Medicines (though good, and may be more advantagiouſly uſed) in their activity and reſtoration of the digeſtions to their primitive vigor and rectitude of their office and duties.

Ninthly, That *Cochlearia, &c.* does not reſiſt this diſeaſe by a ſpecifick, peculiar antipathy againſt the occult malignity and products thereof; but by reſtoring and roborating the digeſtive faculties, by their ſaline volatizing vertues, *natura reliquum perficiente*; which endowments are not ſpecifick, but common.

Tenthly, That the diſeaſes complicated with the *Scurvy* are not cured by their own peculiar Medicines, uſually effectual, unleſs they have reſpect to this diſeaſe; and that which is antiſcorbutical added to their ſpecifick vertues, or alternatively uſed: and therefore ſcorbutick Conſumptions, Fevers, Dropſies,

ſies, Gouts, Aſtmaes, *&c.* will not be ſubdued and yield obedience to the common way of Cure.

I have now proſecuted this diſeaſe, and made diſquiſition into the nature of it, ſo far as time will give me leave at preſent What follows are the Medicines I uſe in the cure of this diſeaſe.

Ar-

Spagyrice fideliter & Cura ſingulari, propria inſpectione præparata.

Poteſtatum vitalium deficientium virtute reſuſcitativa & inſtaurante dotata.

In levamen ægrorum ad praxim accommodata; & ad morbos contumaces domandum valentiſſima,

Uſu & experientia quam ſæpiſſime probata.

Modo exhibendi, doſi, vehiculo, tempore, cum diſcrimine ſexuum ætatum, virium, pro re nata & eorum natura, legibus appoſitè reſtricta.

Quicquid aliud de his curioſus, vel difficili morborum complexu correptus caute dubitabit; me conſulat, ſupplebo.

Everardus Maynwaringe,
M. D.
Londini, Juxta Signum *Apri Cerulei*, ad pedem Collis extra *Ludgate*.

Antiſcorbutick and Catholick

MEDICINES,

Exactly prepared and fitted for the principal Caſes that occur in Practice.

Largely endowed in Univerſality, oppoſing many and grand DISEASES:

Limited and diſtinguiſhed in their Appropriation and Virtues.

Regulated præciſely in their Uſe, by fit Doſes, proper Vehicles, due Times, with reſpect to Strength, Sex and Age.

London, Printed in the Year 1665.

PREFACE.

IN the former Diſcourſe having traced the Scurvy, from its infancy and generation to its full ſtrength and growth, its chief places of reſidence, variety of appearance and monſtrous deformity; it remains now to propoſe ſome effectual means to check and ſubdue the prevailing power of this ſpreading diſeaſe, that daily grows and encreaſeth to the ruine and decay of Nature; being poſſeſſed and ſeated in the vital principles, ſeducing and conſtraining them to enormity and defection from the regularity in which they were planted by Nature.

And having ſtrictly ſurveyed the condition and nature of this diſeaſe, with its variety of attendance and additional ſtrength, being ready to joyn with any morbifick cauſe, and be transformed: I was unwilling to ſit down here and reſt with a contemplative knowledge of the diſeaſe, and leave the greateſt part of the work undone; the ſubduing and vanquiſhing of it by powerful Medicines: nor being willing to commit the remaining

ing grand part to the industry and care of others (for good Reasons;) I have therefore laboured to form Medicinal Instruments and prevalent means to oppose this Protean Monster; being alwayes ready prepared for my own Patients, and those that desire the benefit of them: Namely, the Scorbute Pills, Catholick Elixir, *and* Sudorifick Extract; *efficatious Medicines for the purposes appointed; with sufficient instructions here annexed, for their proper and most advantagious use.*

I shall not recount the benefits and advantage that many have received by them, nor publish the Persons, (a way practised by some Quacks to induce credit to their Medicines, though the stories be oftentimes feigned, or effects fallaciously and unduly imputed) but leave every one to believe of them what they please, until tryal; and then judge of them as they find cause, in their operations and effects.

E. M.

LONDON,
Next the blue-
Boar on *Ludgate-Hill*.

Scorbute

Scorbute Pills.

THe *Scorbute Pills* are efficacious against the defects and errors of digeſtion in the firſt, ſecond, and third Office: In the firſt Office, namely, in all diſeaſes of the ſtomack, requiring purgation, and cleanſing downwards, this Medicine is very proper; it evacuates and unloads a heavy oppreſſed ſtomack, clogged with indigeſted or depraved matter, that corrupts good food retained, or duls the Appetite, and hinders digeſtion; prevents Fluxes, Gripings and pains in the ſtomack and bowels, Cholick and Iliack paſſions, by taking away their cauſes, and leaving a greateful aſtriction and roboration upon the parts.

By their abſterſive quality, they remove crude viſcous phlegm impacted in the corrugated Tunicles of the ſtomack and guts, being a receptacle for inflation and wind. They deſtroy Worms, and prevent their breeding, by carring away the putrid matter whereof they are generated; they correct a nauſeating and belching ſtomack; make the ſtomack clean and fit it for the reception of wholſom food, and not till then can you expect good nutriment.

In the ſubſequent digeſtions, and ſplenetick diſeaſes, they are powerfully abſterſive and aperitive, opening obſtructions of the Spleen, Gall, Meſentery, Liver and Reins, removing their morbifick cauſes, which produce a Cachectick, or ill habit of body, the Scurvy, Dropſies, hypocondriack Melancholy, Jaundice, *&c.*

Theſe *Pills* cleanſe and evacuate gently, whereby the fore-named parts are exonerated and diſcharged of crude, coagulated, depraved fermenting matter, which remaining there congeſted, or tranſmitted, various ſymptoms do ariſe in ſeveral parts of the body, appearing in a Scorbutick difformity: as laſſitude, debility, and decay of ſeveral functions in the body, from fruſtrated and corrupt digeſtions. Fluxes from Crudities, or ſtimulation of acrimonious qualities, with eroſions and torſions of the Guts: febrifick æſtuations, turgid ebullitions, and unnatural fermentation, producing various diſquietudes and erratick pains; flatulent diſtentions, painful compreſſions, anguſt and difficult breathing; obſtructions of the veſſels and ductures, from ſlimy and viſcous coagulations; cauſing unnatural retention of excrements which ought duly to be voided; impeding and retarding the expedite and free conveyance of nutriment, made

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degenerate and depraved by a ſluggiſh paſſage and impure commixture in the way; from whence Atrophies and Scorbutick Conſumptions, ſpots and deſedations of the ſkin; the ſpirits alſo obtunded in motion, inactive and torpid, dark and impure, being but the rarefactions and ſubtilated extractions from depraved matter, alien and counterfeit; from whence dulneſs, heavineſs, and unwonted ſadneſs.

Theſe ſymptoms, and many more, in ſeveral perſons, are variouſly complicated, more or fewer; this with that, according to the plurality and complication of cauſes, which makes ſcorbutick perſons to be differently and variouſly affected.

For the *Scurvy*, theſe Pills are the beſt abſterſive and purgative Medicine I ever made uſe of, in any the fore-named caſes, leaving no bad impreſſion behind, or debility upon the parts, as moſt Purgatives do, and are offenſive to Nature, and diſguſtful, though *per accidens* auxiliary and helpful, by removing ſome material morbifick cauſe, yet require correction and roboration of parts afterwards.

For Hydropick Infirmities and watry Tumors of the body, whether univerſal, puffing up the whole body, as the *Anaſarca*: or in particular parts, as the *Hydrocephalus*, being

a collection of water in the head: or the *Hydrops pectoris*, in the cavity of the breſt: or *Acites* in the belly: *Hydrocele*, when the Cod is filled with water like a bladder: and ſometimes in the legs only.

In any of theſe caſes, theſe Pills are very profitable, and do evacuate ſerous, or watry humours, accumulated and preternaturally retained in the body.

They are Aperitive, reſolutive, and diuretical, diſſolving congulated matter that obſtructs the urinary ductures, provokes the Reins to diſcharge their office, in freeing the body from ſuperfluous watry humors, attracting and tranſmitting them by urine, which is the due regimeut and imperial power of the Kidneys.

They open obſtructions in Women whoſe Courſes are ſtopt contrary to the cuſtom of Nature, and bring them into their right order; they cleanſe the matrix, and evacuate noxious humours collected there, diſſipate vapours, and are profitably uſed by thoſe who are ſubject to fits of the mother.

For diſeaſes of the head they are not improper, but fit and efficacious againſt infirmities, afflicting the Brain and Nerves; by eradicating their occaſional cauſes that require abſterſion and evacuation in the lower regions of the body.

Diſeaſes

Diſeaſes attributed to the head, for the moſt part do ariſe from inferior parts, occaſioned by their impurities, obſtructions and diſtempers ? for one that is *idiopathically* afflicted, ten is *ſympathically* affected, by conſent of parts, and tranſmiſſion of ſome *morbifick* matter thither ; but the foundation of the diſeaſe is elſewhere, and to that part muſt the Cure be directed.

And therefore if well obſerved, we frequently meet with, *ſcorbutick palſies*, *ſcorbutick convulſions*, *apoplexies*, *ſoporiferous* or ſleepy diſeaſes, falling ſickneſs, pains of the head, giddineſs, tremblings, deafneſs, dull ſight and blindneſs : And all theſe ariſing from the *Scurvy* or *Scorbutick* impurity of the body oftentimes : And theſe are not cured but by *antiſcorbutical medicines* ; and thoſe that endeavour otherwiſe with their *ſpecifick* and appropriate medicines to the parts where ſuch *ſymptoms* and diſeaſes do appear, labour is vain and are fruſtrate in their intended cures.

For thoſe that are troubled with Rheums ariſing from indigeſtion and crudities, theſe Pills are profitable ; not ſo much that they attract Rheum, but becauſe they cleanſe and ſtrengthen the digeſtions, and ſo the antecedent cauſe is cut off.

And for the ſame reaſon they are good in

pectoral infirmities, diſeaſes of the breaſt, ariſing from phlegm and crude indigeſted humors, ſometimes ſharp or ſalt, cauſing pertinacious coughing, and diſturbing the Lungs in the performance of their office, by an unquiet irritation: ſometimes viſcouſ, tough and thick, ſtopping the pipes of the Lungs and veſſels for reſpiration; obſtructing and occluding the pores of the Lungs, which ought to be pervious into the cavity of the breaſt, whereby the air is drawn in with difficulty, although ſo thin a body and penetrating: from hence Aſthmaes, wheezings, ſhort and painful breathing; and in theſe caſes of obſtructions, the Lungs (or rather the intercoſtal muſcles) to ſupply this defect is forced to a double or ſwifter motion, that the heart ſhould not want air, neceſſarily required in the performance of its noble office.

And that theſe infirmities are cauſed oftentimes from the Scurvy, none that underſtand will deny; and ſo great have theſe Scorbutick Aſthmaes been, that many have been ſuffocated in the extremity of a ſudden paroxiſm, or fit of this diſeaſe.

And not only difficulty of breathing, but anguſtneſs, compreſſion, palpitations of the heart, or heart-beating, and ſwoonings ſometimes are cauſed by this diſeaſe: in ſuch caſes

caſes theſe Pills are proper and beneficial; they open obſtructions, diſſipate putrid malign vapours that afflict the heart, and diſturb the regularity of its motion.

There is alſo Scorbutick Conſumptions, accompanied for the moſt part with a Hectick Fever, whereby the body waſts and pines away, being defrauded of good nutriment, that ſhould ſupport and maintain the faculties; but is converted into impure depraved matter, and excrementitious; hereby the body is enfeebled and weak, the ſpirits heavy, dull and ſad, the skin lax or looſe, the fleſh ſoft and waſting, and all the faculties languiſhing and declining.

In this caſe theſe Pills are a fit Medicine to begin the Cure; then uſe the Elixir following: but cooling Drinks and reſtaurative Broths hurtful: *Corpora impura quo plus nutriveris eo magis læſeris*: foul bodies the more you feed and endeavour to nouriſh them, the worſe you make them.

Finally, for all occaſions where purgation and clenſing is neceſſary theſe Pills are fitly uſed, and is a univerſal medicine in purgation. Nor do they onely clenſe and carry away excrementitious degenerate matter, which occaſions many diſeaſes, (according to the diverſity of parts to which it is tranſmitted, and from conſent of parts though

not tranſmitted) but alſo do roborate and ſtrengthen the parts in their paſſage, being amicable and friendly to Nature.

The doſe for Man or Woman is two or three Pills ordinarily; ſome Bodies (though very ſeldom) require four Pills, according to the ſtrength and condition of the Body to operate.

So much difference there is in bodies for purging, that two of theſe Pills are ſufficient for many; ſome will require three Pills, very ſeldom four. I have known ſome ſoluble gentle bodies, that one Pill overnight hath given three or four ſtools next day: therefore try your body firſt with a leſſer doſe, then if it require more, you may add to the next; and be not too bold at firſt.

For example; if you have a ſtubborn body, difficult and hard to purge, and the firſt doſe works very little, the next doſe you may take one Pill more: but if you have a lax gentle body, eaſie to purge then take a leſſer doſe, & abate a Pill if the former work too nimbly with you. The difference of bodies is ſuch in operation (eſpecially purging) that they require a different quantity for their proportion, which cannot ſo exactly be determined and appointed by the preſcience of the moſt skil-

Tutius eſt peccare in defectu quam in exceſſu.

skilful Phyſitian, but by a rational conjecture, untill the firſt experiment and trial of their bodies, (which uncertainty is not in the Medicine, but in the diverſity of Bodies) and after the firſt doſe, your own reaſon and condition of body will prompt you in the next, whether to keep to the ſame, to augment or abate. * And remember this as a neceſſary caution, that you covet not ſtrong Purges and large evacuations, to have many Stools in a day (a common error) which offers violence to Nature, and forceable ſweeping down both good and bad together; † but rather chuſe to draw away the offending cauſe gently by degrees, giving nature time for ſeparation, the pure from the impure and noxious; four or five ſtools in a day is ſufficient, but not to exceed ſix, and that number I intend you to aim at and no more; and you will find it much more beneficial, Nature more kindly aſſiſting, and leſs weakned.

* *Solutiva enim fortia cum ſuccis exuperantibus magnam ſpirituũ faciunt ſolutionem.*

† *Eradicativa evacuatio optime per plures perficitur evacuationes minorativas.*

Some there are, who unleſs their Phyſick work half a ſcore or a dozen times, think they have kept houſe for nothing, and their money

ney caſt away, accounting the goodneſs of their Phyſick by the number of ſtools; but they deceive themſelves very much in deſiring ſtrong purgations, which weaken and impare Nature, leaving ſuch impreſſions behind, and cauſing ſuch effects, ſometimes worſe than the diſeaſe they took them for.

Concerning preparation before purging, much talked of, take this advice: That ſoluble Bodies eaſily yielding obedience to gentle purging Medicines, need no other preparation than what Nature hath provided in the diſpoſition of their own bodies: but for thoſe bodies that are more hot, coſtive, & very ſtubborn in operation, it will be advantagious and facilitate their purgation, to eat ſtewd Prunes or drink Whey, or Sider two or three daies before, which will prepare, coole and open your body, make it more ſoluble and eaſie in purging.

The times for taking theſe Pills generally are thus, except good reaſon (in ſome bodies) to the contrary. Take one Pill over night going to bed, having eaten but a light Supper at ſix of the Clock before: the next morning early in bed take the remaining part of the doſe, and you may ſleep an hour after if you pleaſe, but not longer, nor lye long in bed after, leſt you check the operation of the Medicine, and thereby cauſe you to be ſickiſh at

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Stomack in your riſing: when you are up drink a little warm Poſſet-drink, or thin Broth for this purpoſe, and forbear eating until Noon.

Theſe Pills take thus every fourth or fifth day, and you will find it beſt to give ſuch intermiſſion; Chronick or old Diſeaſes muſt have time to be eradicated, and you muſt reduce Nature from an ill habit by degrees, better than haſtily; as Diſeaſes come on, gradually prevailing upon Nature, ſo Nature by degrees muſt be reſtored again to her power and regularity. *Cum natura malè ſuſtinet repentinas mutationes.* *Semper expedit paulatim ducere quam ſubitò.*

For the manner of taking; whereas theſe Pills are appointed to be taken, one Pill over night, the other in the morning; yet if you find any inconvenience thereby, you may take the whole Doſe in the morning very early, and lie in bed two hours after; but if you have not a juſt cauſe for alteration, obſerve the Preſcription.

For going abroad after your Pills, if you deſire it, or occaſions require, (being in a courſe of prevention or declining, not ſick and diſabled) take this advice: if your body be indifferent ſtrong, not apt upon ſmall occaſions to take cold, the ſeaſon temperate, & fair Summer weather, having moderated the Doſe of your

your Pils to work but three, or four times at moſt, you may then go abroad without prejudice; but if otherwiſe, it is better to forbear.

If any ask at what times of the year theſe Pills are to be taken; I anſwer, you may ſafely take them and with benefit at any time of the year, provided you order your ſelf ſuitable to the ſeaſon; that is, in Winter a warm Chamber, and a good fire; in Summer a cool room, free from the Sun; be moderate in cloathing, and gentle in motion, not to heat your ſelf: for the mornings in the midſt of Summer, they are temperate and fit for Phyſick, and the operation will be done before the heat of the day; ſo that in this temperate climate, you may take Phyſick at any ſeaſon of the year, with diſcretion, the Dog-dayes not excepted; although it is the opinion among the vulgar, that time is dangerous to take Phyſick in, but that is a vulgar error, eaſie to be refuted: But I muſt be brief and wave Controverſies now.

The

The Catholick Elixir.

BEfore I proceed to tell you the vertues and profitable uſe of this Medicine, I muſt firſt give you the reaſon of the Title, that none may ſtumble at it.

Catholick is Univerſal; and this Medicine may be ſtiled ſo: not that it cures every diſeaſe, but that it is effectual againſt ſome diſeaſe or infirmity in every faculty, as they are thus divided and diſtinguiſhed into the natural, vital, animal, and genital faculties: and being thus endowed with a competent meaſure of Univerſality, it may not improperly be called a *Catholick* or Univerſal Medicine, ſince its vertue is extended to all the grand faculties.

But you may ask, why an Univerſal Medicine ſhould be compoſed and appointed for a particular diſeaſe, it being intended chiefly for the *Scurvy?* In anſwer to this; if you look into the preceding Tract, you will find the *Scurvy* not to be a ſingle diſeaſe, but a complication of diſeaſes, whoſe root or branches, if arrived at ſome height, extend to all the faculties, bringing detriment and decay throughout the whole body. For

For the word *Elixir*, concerning its Etymology and derivation, there are several opinions; some will have it from the Arabick, others from the Greek; but I shall not trouble you with that: it is sufficient that you understand it is a Medicine of noble descent, and may have the use of it: If you expect I should tell you of what it is made, and the process how? you must pardon me there, it doth not belong to you.

If an Artist should view the ingredients of this Medicine, before operation upon them, would determine them only for the deficiency of the natural faculties, and their parts; as the Stomack, Spleen, Gall, Mesentery, Liver, Reins, &c. but being spiritalized, graduated and advanced, they do extend further: as also, for that the other faculties do depend very much upon the integrity of these, as well as the compleatness of their own peculiar organs, by and in which they execute their several functions: for, either by transmission or consent the rest suffer if these be injured.

I shall not demonstrate this Truth, and explain it further; being a Doctrine not so necessary for you to know: but proceed to give you an account of the vertues this Medicine is pregnant with, and manner of use.

And first of its efficacy in the natural functions. This

This *Elixir* is uſed with good ſucceſs againſt moſt infirmities ſeated in the Stomack, Spleen, Guts, Pancreas, Meſentery, Liver, and Reins, eſpecially if they be languid and weak, degenerating and falling off from their duties; being obſtructed, loaded, or clogged with crude, depraved, and indigeſted matter; wanting ſpirit and vigour, and acuteneſs of ferment fit for their proper works: This Medicine doth acuate and vigorate, giving ſpirit and activity in the performance of their duties.

For Surfeits, oppreſſion, and overcharging the Stomack, it is a ſure Remedy; working off the offending matter, cheriſhing and refreſhing the Stomack. It excites and quickens a dull or weak appetite, and procures a good digeſtion, (which is the main pillar of health) being very auxiliary and aſſiſtant to the Stomacks digeſtive ferment, deficient and decayed, or obtunded and overlaid with crudities or depraved matter from intemperence, incongruons dyet, and bad cuſtoms.

By its Balſamick Amaritude, is healing and grateful to a wateriſh, crude, raw Stomack: corrects nauſeouſneſs and vomiting (ſafely in breeding-women) ſuppreſſing and ſubduing the offenſive cauſes, leaving a good aſtriction upon the ſtomack, and roborating the retentive faculty.

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Is helpful to thoſe moleſted with belching, and grip'd with wind in the ſtomack, or guts, by correcting and digeſting crudities, and preventing a diſcordant fermentation, the cauſes thereof.

Amends a ſtrong offenſive breath, & checks unſavory riſings in the ſtomack from fruſtrated and corrupt digeſtions: prevents and deſtroyes worms bred from ſuch putrid indigeſted matter.

This *Elixir* hath an aperitive and opening power, and is profitably uſed by thoſe moleſted with hypocondriack Melancholy; that have obſtructed Livers or Spleens; diſtended and full in the ſides under the ſhort ribs; or pained there, by reaſon of wind and humours obſtructed in motion.

'Tis a good Medicine in the cure of Dropſies, and beneficial for Hydropick perſons, or inclining thereto, and troubled with a watry humor in any part: it digeſts ſuperfluous humidity, opens obſtructions of the veſſels leading to the Reins; excites the attractive faculty of the Kidneys which before were ſluggiſh, imbecile, or impedited in the attraction and tranſmiſſion of uiine; roborates the parts, and confirms them in their duties.

For intermitting Fevers, called Agues; *quotidian*, *tertian*, or *quartan*, it is very good; they being ſeated in the fore-named parts, to which

which this Medicine is properly assistant and auxiliary; dischargeth its vertue upon the parts so affected, alters and subdues their morbifick causes, and hastens their diseases to a period, by removing their fuel of conservation and continuance; and afterwards doth strengthen those parts, debilitated and weakned by such diseases harbouring there; and razeth out the bad impressions left behind them, which breed future inconveniencies, and are foundations laid for other diseases; which will succeed, if not prevented after this manner by good Medicine, to cleanse and restore the parts; as frequently we do observe in practice.

In the vital faculties this *Elixir* is of good use, and beneficial for those that are troubled with palpitations of the heart, angustness and compression there; arising most frequently from vitiated digestions and scorbutick feculency, an ill affected Spleen, or Matrix; from whence noxious vapours arise, and are communicated to the vital spirits, which afflict and irritate the heart to this distempered motion: and if the cause be very great and sudden, sometimes swooning is caused thereby; as in Fits of the Mother, and Passions of the Spleen: this Medicine dissipates the vapours, and prevents their causes of generation, by rectifying and roborating the parts from whence they proceed.

It is good in Asthmates and stoppings of the breast from crude Phlegm; opens the pipes of the Lungs, and helps difficulty of breathing; strengthens the Lungs, and is very advantagious for consumptive persons, and that have a faint short breath, or that are molested with a troublesome and dangerous Cough, inclining and disposing them to a Consumption.

'Tis cordial and restaurative, cherisheth and refresheth the spirits, by the aromatick vertue and pleasant transpiration of its odour, raising the spirits and affecting them with delight.

In the animal faculties, and for infirmities of the head; as Convulsion, Falling-sickness, *Virtigo* or giddiness, sleepiness, lassitude and dulness; pains of the head, rheums and superfluous moisture: this Medicine is very good and beneficial to strengthen the Brain and Nerves; to enervate, lessen and abate the antecedent causes of these infirmities, generated in other parts, although they appear and shew themselves most here.

And although this Medicine is more peculiarly appropriate to supply the natural faculties than the other, *primo intentionaliter*; yet *consequenter* and in effect, the vital, the animal and generative faculties are improved and made more vigorous in their performance

and

and functions; and also freed from many diseases by the rectitude and integrity of the natural faculties, both in respect of prevention and cure: for that the natural faculties are the *basis* and foundation of the rest in conservation; and are supported from thence as the Tree from the *Radix*, the Branches from the Root: and defects, impediments and decay of the natural faculties, causeth debility, disorder and infirmities in the rest, by transmission or consent.

And though the symptoms appear in one part, and disorder one faculty more apparently; the cause often lies obscure, and is the proper defect of another; between which you would think there were no relation, nor commerce, or incommodation one from the other.

If the natural faculties be vitiated in their functions; all the rest decline from rectitude, and abate in their vigour: as in the Scurvy, first the natural faculties are debilitated and disordered; then from hence the vital, the animal and genital do degenerate, and are discomposed; and there is sufficient reason, for that these are supplyed from thence: and when the natural faculties are restored to their vigor and rectitude; the other also participate of this change, and are restored in a great measure; except the particular organs

of those faculties be made incapable.

Wherefore and for these causes, if I extend the vertues of this Medicine yet farther, and shew its power and prevalency against more infirmities, I do not ascribe above what it doth justly challenge.

In the genital parts: If I should tell you it were good against deficiency in generation, and defects of the seed; as crudeness, thinness, degenerate gravity, and infæcundity, the causes of barrenness, perhaps you would think I go beyond my bounds; but I could easily prove, and make it a rational Assertion, deductive from the Principles of Physick, besides what is said before: but my intention here is not so much to improve your knowledge as your health; the preservation of the bodily functions in their integrity, and restoration of them declining, languishing, and deviating from their primitive rectitude; if your faith will not put you upon the tryal, I shall not raise Arguments to convince your Reason and perswade, believe what you please.

It is very good for Women that have lost their complexion, looking pale, yellow, and ill-coloured; by reason of that weakness called the Whites, or wanting the due course of nature, by reason of obstructions from cold, bad diet, ill customs, and vitiated digestions;

or

or a diſtempered melancholy mind; which diſturbs Nature in her conſtant order, and due regiment of preſervation: it is very profitably uſed during the time of their monthly purgations; it procures them effectually.

For thoſe that have ſores, or abound with corrupt humours, which enforceth them to keep Iſſues open, to prevent greater inconveniency and danger; this Medicine applies to the ſprings from whence they iſſue, and where they are bred; prevents them in their cauſes, in ſome perſons; in all it abates and leſſens in the quantity; corrects and alters the ſtinking corrupt quality, and makes your body more ſweet and wholſome.

This *Elixir*, as it is properly uſed in the particular caſes mentioned ſingly, ſo likewiſe in the ſame conjunct, and variouſly complicated and graduated, amounting to, or challenging the denomination and title of the *Scurvy*; againſt which this Medicine is very effectual, and neceſſarily follows the uſe of the preceding Pills, to ſtrengthen the faculties after abſtertion and cleanſing; whereby the like Scorbutick impurity and ill ſymptoms ariſing from thence, for the future is prevented, and a return of the diſeaſe prohibited (in a regular due courſe of living:) for, as the diſeaſe did grow by errours and defects in the digeſtions, producing ſuch various

ſymptoms; ſo are they prevented by aſſiſting the digeſtions, and preſerving them in their integrity and due courſe of Nature from declenſion.

For which purpoſe and intention this Medicine is prevalent, to roborate the faculties and principal parts ordained for thoſe offices: reſolveth and volatiſeth coagulate and fixed matter; attenuates and rarefies groſs ſubſiding humours, which cauſe obſtructions, tumours, and pains; reſiſts putrifaction, depurates and renovates the blood from a degenerate condition, ſtained with Scorbutick feculency and impurity, reſtoring its balſamick nature and genuine properties.

Of neceſſary uſe for aged and weak perſons whoſe faculties fall off from their integrity, and abated in their vigour, do perform but weakly and deficiently; as alſo for ſuch who are recovering, or lately recovered from ſome great diſeaſe, which hath enervated and debilitated all the functions, leaving the character and impreſſions of an evil cauſe behind upon the parts, chiefly where they were ſeated; which renders them indiſpoſed and unfit in their duties, and layes the foundation of new diſeaſes to enſue from hence.

In ſuch caſes this Medicine is a good aſſiſtant and requiſite auxiliary help to performance and reſtoration of vigour in a competent

petent measure, if there be a capacity of restoration in the parts remaining, where such faculties do reside and are exercised.

And that you may use this Medicine to the best advantage, take this advice; that if your body be foul, first cleanse with a dose or two of the Scorbute Pills; then begin with this *Elixir* to strengthen the faculties, and you wil daily perceive a growing benefit encouraging you to continue the use thereof; which is done with the least of trouble, not incommodating your occasions; that amidst affairs, in Journeys, it prevents you not in your lawful customs, or tyes you to inconvenient observance, nor of the season, but is profitably used at any time of the year.

Take this Caution: Be not too hasty in your expectations, and leave not the use of it too soon: your disease came on gradually, and was longer in breeding than you imagin, though the symptoms or signs of it appear to you suddenly and lately; perhaps some years, or many years, have laid the foundation, and but now makes a discovery, being arrived at some heighth: you must then in reason allow some time for eradication and removal; since Nature will not admit of violent and sudden changes, but is disturbed and injured at such rude dealing; therefore take time as Nature & the Medicine doth require; nor

will you want encouragement to perſevere, but have daily advantage againſt your infirmity.

The doſe for Man or Woman, is thirty drops; for ten years old, twenty drops: for five years old, ten drops.

And obſerve this Rule; That at the firſt taking, you begin but with half the doſe that is appointed for your age; as thus: Thirty drops is appointed for a Man; let him begin with fifteen drops, and then augment two or three drops every day after, until he aſcend to thirty, and there continue.

Take it (in Bed, if you be weak) in a ſpoonful of good Canary, every morning, and one ſpoonfull after to waſh your mouth (if you will) faſting an hour and an half after, and likewiſe at five of the clock in the afternoon, (purging-dayes excepted:) but you are not ſo ſtrictly to obſerve the afternoons, that if your occaſions do not well permit, as when you muſt be abroad, or the like, you may omit.

Note, That in the uſe of this *Elixir*, with the preceding Pills, it is beſt to begin with the Pills.

Alſo, that this *Elixir* is not to be taken thoſe dayes you purge, but on the intermitting dayes, between purging.

Alſo, That this *Elixir* is not to be taken or taſted alone, but mixed in ſome liquor, and that

that ought to be good Canary; for bad Wine alters and damps the Spirits of the Medicine. French-Wine, Beer, or Ale is not ſo good; as ſome have tryed in thoſe liquors.

If any deſire further to be ſatisfied in the uſe of this Medicine, upon their application to me I ſhall reſolve their doubts.

For keeping this *Elixir*, let it be well ſtopt; for dropping of it exactly, a Cruet is beſt; or you may put your knife under the mouth of the Bottle, ſlooping the point downwards, and you may diſtinguiſh the drops from the point of the knife.

If you keep it in a Cruet, corke the head with Leather over it; and put ſoft Wax at the end of the Spout: when you drop it, give it vent at the Cork, elſe ſometimes it will not drop.

Some there are (through ignorance) have condemned this Medicine, as being too hot; and therefore (they ſay) cautiouſly to be uſed in Summer and hot weather; as alſo by thoſe that are of an hot conſtitution.

To which fooliſh Cavil, I anſwer; That a hot Medicine and ſpirituous Liquors, are as requiſite in hot weather as in cold. Firſt, becauſe the ſeaſon doth not forbid it: Wines and Spirits are as needful in Summer as in Winter; and this our Southern Plantations do witneſs; becauſe in Summer and hot Climates,

mates, there is a greater Tranſpiration and exhauſtion of Spirits by the pores, being more open and paſſable than in Winter, when Tranſpiration is reſtrained and abated, by reaſon of cold, occluding and ſhutting up the Pores. Secondly, Roboration is not performed but by a hot Medicine; for, That which roborates muſt unite with the internal Principle of Roboration, giving it an additional ſupply; and this Roborating Principle is hot. But you will ſay, *Mans Body is not hot, but temperate; therefore that which is neareſt and agreeable to the Nature of Man, muſt be moderately hot; but this Elixir is extream hot.*

I anſwer; The Spirits in Mans Body being extended throughout the whole, begets but a temperate heat (as is ſenſibly perceived by the touch) but thoſe Spirits when contracted, and brought into any particular part, from what cauſe ſoever, as in caſe of violent pain or inflammation; for the Spirits ſo united together, augment the heat of that part, and that which was moderately hot before, is now become burning hot, as we phraſe it in Engliſh.

This being premitted and conſidered, I ſhall with much reaſon affirm, That what Medicine the Mouth will endure to receive for heat (being liquid) the Stomach may receive

ceive it much better; the whole Body very acceptably. For, ſo ſoon as this ſpirituous Medicine comes into the Stomach, it dilates it ſelf, and ſuddenly penetrates into all the parts; each part participating of its vertue; and being thus expanded and disjoyned, that which before was hot in the Mouth, is become moderate and temperate in the whole Body. And obſerve, that the heat of this Medicine is not corroſive, like Spirit of Vitriol, but balſamick and congenerous, ſuiting with the Spirits of Man's Body.

Sudorifick Extract.

THis Medicine for its neceſſary uſe in cure, grounded upon Reaſon and Experience, is added, which in the former Impreſſion was left out. But in many caſes of Scorbutick perſons, I found by practice, their Cures could not be perfected, without the aſſiſtance of a *Sudorifick Medicine*. The Reaſons hereafter are manifeſt, in diſcovering the nature of the Medicine, its manner of operation, and effects.

The Body of Man is perſpirable, and in his due ſtate of health continually more or leſs doth tranſpire and breath out humid vapours and

and ſuperfluous moiſture by the pores of the Body; hereby the maſs of Blood and habit of the Body is cleanſed and diſcharged of that which is impure, ſuperfluous, and unfit to be retained; and this inſenſible evacuation is ſo neceſſary, that without tranſpiration the maſs of Blood cannot be depurated: Purgation doth well, and acts its part, and ought to be premitted in moſt caſes, which alone does check a diſeaſe and leſſen it, and may eradicate all morbifick matter in the firſt region of the Body; but if the maſs of Blood, and habit of the Body be tainted and corrupted, the vital ſtream, and thoſe parts irrigated and fed from thence, are not purified as they ought but by Exudation and Tranſpiration; and the Spirits that are clogged and infeſted by impure matter, which darkens their light, cauſing melancholy and indiſpoſed heavineſs, are hereby relieved and unfettered, become brisk, volatile and lively as before. And in promoting this operation we imitate and aſſiſt Nature, which continually does *emittere & tranſpirare per poros*, at leaſt ought ſo to breath forth ſuperfluous vapours and humidity; and when this is cohibited and reſtrained, by occluſion and ſhutting up the pores by cold or otherwiſe; or Nature unable thus to relieve and diſcharge her ſelf by reaſon of debility and inſufficiency in ſeparating and protruding:

ding ; it is not long but ſome Diſeaſe, or many, ariſeth from the courſe of Nature thus impedited and altered.

Hereby you may underſtand the benefit that doth ariſe by the regular courſe of Nature in her daily operations and excretions, and the profitable aſſiſtance of Art in promoting them when impeded, as alſo the prejudice and damage by the contrary. Now finding Tranſpiration ſo neceſſary, ordained by Nature, and daily uſed, which being impedited, many diſeaſes and infirmities ariſe: I laboured to prepare a Medicine that might fully anſwer the ſcope of that intention, that might operate only by Tranſpiration, and Exudation or Sweating, and by a kindly aſſiſting of Nature in that operation, might depurate the whole maſs of Blood, and free the habit of the Body from any impurity or putrid matter that might lodge there, which at certain ſeaſons, and by occaſional cauſes, ferments and produceth various internall Diſtempers and Diſeaſes, or external and cutany Defedations; as Scurfe, Scabs, Puſtul's of all ſorts, Blains, Tettars, Ringworms, Apoſtumes, *&c.*

This Medicine advanced by ſeveral tryals and alterations, having acquired its latitude of Univerſality, is uſed ſuccesfully in all caſes that require ſweating or inſenſible tranſpiration. Now

Now becauſe our Blood, eſpecially in theſe Northern Climates, doth abound with a *Seroſa colluvies*, a Seroſity or ſuperfluous watry humour; a good Sudorifick Medicine is of great uſe: for when this ſerous matter abounds and encreaſes, either by the inſufficient attraction and ſeparation of the Reins, that ſhould expend and drain it; and that the Pores are ſhut up, and Tranſpiration denied, that ſhould inſenſibly exauſt it, doth then by preternatural retention degenerate and change its nature and properties; that which was mild turns acrid, ſharp and moleſting, and variouſly degenerating, doth cauſe ſundry diſeaſes, diſturbances and pains in divers parts of the Body, as it circulateth, ſearcheth and wandereth about, being tranſmitted and expulſed from part to part (as hoſtile and injurious) by the ſtrength and fortitude of the *Archeus*, or innate Spirit, that inhabits as the Life-guard in each part of the Body.

For precaution therefore and prevention, as alſo for cure of divers infirmities ariſing from the aforeſaid cauſe, this *Sudorifick Extract* I have obſerved and experienced often moſt uſeful.

Many diſeaſes are expulſed by *Sudoricks*, that Purgatives cannot prevail againſt; the reaſon is this: firſt, becauſe ſome diſeaſes do ariſe and depend upon a vapour that is generated

rated in the body; and these diseases are more acute & dangerous than others, because their matter is more active, subtile, and of sudden motions, coming near the nature of a Spirit; is more penetrative and irresistible in its motions; as Apoplexy, Epilepsie, Hysterical Passions, Swoonings, Pestilential Seminaries, *&c.* which do not yeeld obedience to Purgatives, being of a more subtile spirituous nature, is not ejected by Vomit or Stool, as Morbifick humours are; but requires a Medicine equivalent and proportionate to their nature, that is penetrative, subtile, and acute in operation. *Vaporosi affectus, humorosis periculosiores.*

Secondly, Many Diseases though arising from grosser and humoral causes, that would obey the power and virtue of Purgatives; yet by reason they are lodged in the habit of the Body and more exterior parts, are out of distance and beyond the reach and sphear of their activity: but a good *Sudorifick* penetrates and searcheth all parts, raiseth the Seminaries, and enters the dormitories of lurking diseases, and gives them expulsion and transmission, by its peculiar subtile energy and irresistable power.

This *Sudorifick Extract* being graduated Universal in its Classis of operation, is fitly and

and ſucceſsfully uſed in all caſes where Tranſpiration or Sweating is proper for the Cure; and that we find neceſſary in all Diſeaſes that are ſeated in the habit of the Body and exterior parts, in all degenerations and impurities of the Blood; in all Feaveriſh Diſtempers, continual or intermitting, eſpecially malign and Peſtilential; as Small-Pox, Meaſels, Spotted-Feavers, Plague.

And for its vertue againſt the Plague, this laſt Viſitation in this City did give me manifold tryals, with which chiefly (by God's bleſſing) I cured and ſaved the lives of many ſcores of people that were under my charge.

For Scorbutick perſons it is very neceſſary in moſt caſes (as in the former part of this Treatiſe it appears:) and I often uſe it in my Practice with ſucceſs, to cleanſe and purifie the Blood that is degenerate and vitiated with a Scorbutick impurity; or when the Body is imperſpirable, tumified and puft up for want of tranſpiration and ventilation; when pricking pains or itching in the fleſh moleſt them, by a ſaline or acrid ſeroſity extravaſated, and extravagantly erratick; when Spots, Tumors, Puſtul's, Scurf, Pimples, or ſuchlike appear in any part of the Body; This *Sudorifick Medicine* diſcuſſeth and diſcipates the confluence of Humours reſorting thither, opens the pores, tranſpires and drives out the excre-

excrementitious matter, congeſted and lodged under the skin. When the Spirits are torpid, dull and heavy, (as it is the caſe of many Scorbutick perſons) being alienated from their purity, and darkned in their wonted ſpirituous light, by a degenerate and depraved alimentary *ſuccus*, clogging and fettering them, that ſhould ſupport and maintain them with an additional ſupply of a congenerous extraction; in this caſe a good *Sudorifick* is the beſt relief, to depurate the vital ſtream, and alimentary liquors of the Body, and to free the Spirits from the burden of impurity, depreſſing and ſuffocating them.

For *Arthritick* or Gout-pains in the joynts, or a *Rheumatiſmus*, which is called the Running-Gout, this Medicine is helpful, or ſome *Sudorifick* of like nature; thoſe pains ariſing from an acrid or acid ſeroſity, lancinating and pricking the *Perioſtium* or Membrane of the Bones, being of exquiſite ſence. Now to free the Body of theſe moleſting pains, is to prevent and take away this ſeroſity, as *Horſtius* ſaith; *Impediatur ſeri proventus, tollatur ejuſdem abundantia; Arthritis crede mihi, vel nunquam, vel rariſſime, & mitiſſime ſaltem recurret.* And this abounding ſeroſity is beſt prevented and diminiſhed by *Sudorificks*, as *Crato* hath determined; *Profectò quantùm ego longa obſervatione & uſu didici, nihil Sudorife-*

ris Medicamentis & uſu continuo convenientium. By his long experience and practice, he found nothing more available than the diligent uſe of *Sudorificks*, in the caſe mentioned.

For the Venerial-Pox, this *Sudorifick Medicine* is efficacious, driving out the malignity and virrulency of that diſeaſe; eradicating the Pocky ferment and taint, which is the *fomes morbi.* This Extract duly repeated after Purgation, relieves the afflicted Patient, and vanquiſheth by degrees the troop of ſymptoms that attend this diſeaſe; as the *Gonorrhœa*, Venerious Bubo's, Scabs, Pains, *&c.*

In the Cure of Hydropick perſons, it is very auxiliary and helpful, by tranſpiring and abating the abounding ſeroſity, and watery humour, after a due uſe of the preceding Pils.

I might confirm by particular caſes and obſervations in my own practice, the uſefulneſs of this Medicine in the diſeaſes mentioned, but I ſhall not trouble you with the relations of them, intending now but a brief account. Having declared ſome of the vertues and properties of this Medicine; it now remaines I ſhould tell you the doſe, manner of uſe, and times for taking it, with the requiſite circumſtances.

This Extract I give to a Man or Woman, from a dram and half to two drams and a half; which is from the quantity of a Nutmeg to a Chef-

Cheſnut; beginning with the leſſer doſe, and encreaſe the quantity according to the condition and ſtrength of the Body; to a child of ten years old, you may give the quantity of a Hazle Nut.

Now becauſe ſome Bodyes are more eaſie to Tranſpire and Sweat than others, therefore if the firſt do not anſwer the intention of the Medicine (that is, procure breathing Sweat) the next time encreaſe the quantity, and take ſomething more; it will then effect your purpoſe: and when you have tried the ſtrength of the Medicine, and condition of your Body, your own Reaſon then will determine the quantity exactly.

A levioribus incipere, & procedere ad fortiora, eſt ordo Sapientum.

The manner of taking it is thus; You may either take it upon a knifes point, or diſſolve it in a ſpoonful or two of Mace-Ale, Poſſet-drink, Sack (or burnt Claret, if you be apt to vomit or nauſeate) and about a quarter of an hour after drink a good draught of warm Poſſet-drink or Mace-Ale; and then you will fall into a breathing ſweat, and you may ſleep if you be diſpoſed.

Take it at night in Bed, having eaten but a light Supper at ſix of the clock before; or you may take it early in the morning, in like

manner, and lie to ſweat two or three hours (not longer, that you may keep your ſtrength) cool by degrees before you riſe; be carefull that you take not cold that day: when you riſe ſhift your linen.

Some perhaps (as Experience tells me) being too haſty in effecting their Cure, may think one or two great Sweats may do as much good as half a dozen gentle breathings, and ſo ſhorten the Cure: but I do not approve of that courſe (except it be in a ſudden dangerous caſe, as a Peſtilential Feaver, a Pluriſie, Quinſie, Apoplexy, Lethargy, and the like, wherein the time of Cure is but ſhort, and admits of no delay. *Vehementi malo, forti omnino auxilio opus eſt*) † for where the diſeaſe gives you time, do not impair Nature by violent and large exhauſtions.

† *Sæpeus mediocriter Sudores movere, melius eſt quam ſemel modum excedando vires proſternere.*

If you ask how often this Medicine is to be taken? You may uſe it twice in a week, or thrice; on the intermitting dayes when you do not purge, and having firſt taken two or three doſes of Pills to cleanſe the Stomack and Bowels, before you begin this Medicine, that the groſſer matter, and impurity of thoſe parts be not driven into the habit of the Body;

dy; but this is to be underſtood, when you take this Extract for a Chronick or old diſeaſe and diſtemper, that moves ſlowly, that gives you time and ſpace to uſe Medicines by degrees, in order and method; as in caſe of the Scurvy, Dropſie, Pox, Gout, and ſuch like.

But in acute diſeaſes and ſudden dangerous ſickneſs, as Feavers (eſpecially malignant and peſtilential) and violent pains that produce Feavers, Inflammations, Quinſies, Plurifies, *Syncope* or Swooning, Mother-Fits, Convulſion-Fits, and the like, that act their part with ſpeed; delay not, but give this Medicine night or day, and at twelve hours end, or the day following, repeat it again, if the diſeaſe continue: and if they be faint in ſweating, give them a little Cordial-Water, or Burnt-Wine, to refreſh them: Thus you may do in the greateſt Feaver. And although it be the common practice with Phyſicians to cure Feavers with Julips and Cooling Medicines; I cure them with Hot Medicines and Sweating. Which is the ſafeſt and beſt way I ſhall not diſpute at this time, but refer to a fit opportunity.

For going abroad, let me caution you this; If you take this Extract in the morning, you muſt

muſt not go forth that day, the pores being open : but if you take it over-night, the weather not ſharp and ſearching, but temperate, your Sweat being but a moderate breathing, you may go forth next day, if your diſeaſe, ſtrength and condition of body admit it, elſe forbear.

FINIS.

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